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VOL. XXX.

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The Church at Work.

[See also Page 710.]

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

New Church for Marlin.

A NEW CHURCH is to be erected for St. John's parish, Marlin, to occupy a site upon which a former church building was destroyed by fire some years ago. Work will commence at once.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

The Bishop Declines to Rest—City Notes.

THE BISHOP, notwithstanding the urgent request of the clergy and many other friends that he would take a rest, declines to give up the appointments made for this season, and is continuing his visitations to Washington churches. On the Third Sunday in Lent he administered Confirmation in St. John's, Georgetown, and the Church of the Incarnation, though he was suffering from a severe cold, so that his address had to be read by one of the clergy. His physician says that he is in good health but in need of rest.

THE NOON-DAY services for men at the Church of the Epiphany have been very successful, the attendance increasing constantly. The addresses are given by clergy of the city in turn, Chaplain Pierce also officiating frequently.

AT THE British Embassy, on the afternoon of March 11th, an interested audience heard an address from Miss McKinney of India on the needs of the industrial schools for the training of Hindoo widows and children, established by British missionaries. The Rev. Dr. C. Ernest Smith, rector of St. Thomas' Church, presided, and introduced Miss McKinney, who gave an interesting and pathetic account of the work to which she has given her life, and which has already resulted in permanent good to hundreds of Christianized natives of India.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Parish House for Dansville—Indian Work—Missionary Study.

A PARISH HOUSE is to be erected on the church lot of St. Peter's, Dansville, as soon as the weather will permit. The material will be of wood, and the cost, exclusive of the heating plant, is estimated at \$2,200, of which over one-half has been subscribed. This building, 65 feet by 30 feet, running parallel to the church, will be connected with it through the present vestry room.

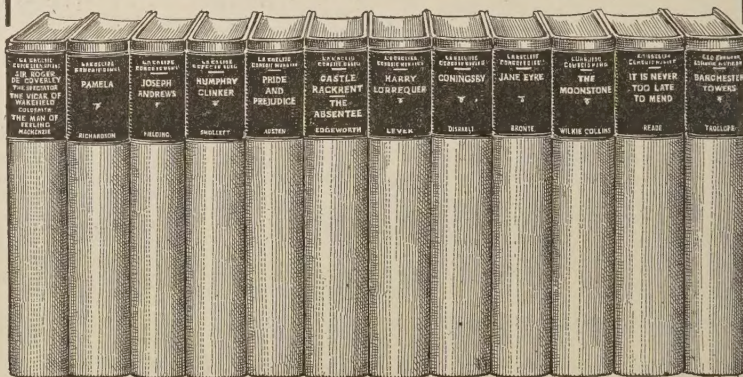
MUCH HAS BEEN said in these columns of the work among the Indians on the Cattaraugus Reservation. This work, so very encouraging at the Irving end of the Reservation where the people are enjoying their new church building, has received fresh stimulus at what has been called the "pagan" end of the Reservation, or New Town. The Indians here held out for some time against the introduction of Christianity, but work was inaugurated there over a year ago, and on Saturday, March 5th, Archdeacon Ayres, accompanied by the lay missionary, Mr. Thomas H. Clough, visited the mission of the Redeemer, as it is called, and baptized two adults and eleven children. Forty-six Indians were present at the service.

THE MISSIONARY STUDY CLASS of the Archdeaconry of Buffalo held its last meeting for the season in Grace parish house, Wednesday, March 2nd, and was largely attended. Mrs. Thos. B. Berry conducted the class. Ten-minute papers were read, on Bishop Moreland among the Indians of Nevada, and Bishop Hare in South Dakota, by Mrs. A. W. Blade; on Our Diocesan Pledges,

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by Mrs. E. M. Duff; and on Bishop Randolph's Work, by Mrs. G. S. Burrows. These papers were followed by five-minute sub-topics on The Industrial School at Lawrenceville, Va., introduced by Mrs. Thomas; on Progress of the Work on the Cattaraugus Reservation, by Mrs. Potter; and on Miss Francis' Work at Standing Rock Reserve, by Miss Wilson. The interest in the Missionary Study Class has now been well maintained for three years, and its usefulness is being clearly demonstrated and appreciated.

MANY MISSIONS are vacant in the Rochester Archdeaconry and there appears to be difficulty in finding men to fill them. St. James' Church, Rochester, is to enlarge its seating capacity to 350, work to begin at once.

CANADA.

News of the Dioceses.

Diocese of Ontario.

BISHOP MILLS has appointed the Rev. C. G. Dobbs, M.A., rural dean of Leeds, in place of Rural Dean Wright of Athens, who died recently.—A BEAUTIFUL rose window has been presented to St. George's Cathedral, Kingston, in memory of the late Col. Taylor, by his widow. It has been placed in the Lady Chapel.—A CLERICAL UNION has been formed in Kingston, recently.—A VERY fine altar and Bishop's chair have been presented to St. James' Church, Tweed, by the altar guild of the parish.

Diocese of Ottawa.

BY THE WILL of the late Mrs. Alonzo Wright, widow of the former Member of Parliament from Ottawa, a sum of \$30,000 has been left in trust to Archbishop Bond of Montreal to be devoted to mission work in the Gatineau district.

Diocese of Nova Scotia.

IT WAS ARRANGED that Bishop Courtney, who has returned from New York to spend some time in his Diocese before taking leave of it, should induct the Ven. Archdeacon Kaulbach to the rectorship of St. John's Church, Truro, March 6th. The Archdeacon has been suffering for some time from partial loss of voice. The Rev. W. Sisam, who has been assisting at St. Luke's Cathedral, Halifax, has been appointed rector of St. Eleanor's and Sunnyside, Prince Edward Island.—ST. PAUL's, Halifax, has a membership of over 900 Sunday School scholars. During the last two weeks in Lent a special mission for children is to be held in connection with St. Paul's, when there will be studies on the Life of Christ, illustrated by views.

Diocese of Niagara.

THE "Three Hours" service on Good Friday in St. George's Church, Guelph, is to be taken by Canon Farthing of Woodstock.

Diocese of Montreal.

THE BEAUTIFUL memorial windows lately put into Christ Church Cathedral, Montreal, in memory of the late vicar, the Rev. F. J. Steen, and to Mr. and Mrs. Macculloch, were dedicated on Sunday morning, March 6th. The service was a memorial to the late vicar. The preacher was the present vicar, the Rev. Dr. Symonds, who spoke of the work of the late Mr. Steen.—AT A SPECIAL meeting of the Board of Governors of the Montreal Diocesan College, March 4th, it was reported by the finance committee that an increase to the annual revenue of the College of \$2,000, was needed. This annual deficit had formerly been made up by the late Mr. A. F. Gault, the chief benefactor and business manager of the College.—A SPECIAL service to mark the centenary of the Bible Society was held in Christ Church Cathedral, March 6th. The preacher was Archbishop Bond.

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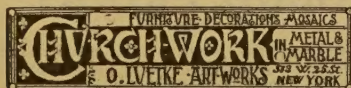
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AD CLERUM.

“Quia a Deo peccando recessi; nisi per veram confessionem ad illum redire non possum.

“Sed dicis, sufficit mihi soli Deo confiteri; quia sacerdos sine eo a peccatis me absolvere non potest. Ad quod non ego, sed, beatus Jacobus respondet dicens, Confitemini alterutrum peccata vestra. Conveniens namque valde est, ut nos qui peccando Deo contumaces fuimus, poenitendo supplices sacerdotibus et ministris ejus simus: ut homo qui ad gratiam conservandum mediatore non eguit, jam eam recuperare non nisi per mediatorem hominem possit.”—S. Bern., *Lib. de Anima*, c. ix.

“Post baptismum nullum aliud nobis constitutum est remedium quam confessionis refugium.

“Non erubescas Deo confiteri, cui non potes abscondi; ipsi enim novit abscondita cordium; ante ejus conspectum cuncta nostra peccata sunt scripta. Sed quod ibi scribit transgressio, hic delet confessio. Non te igitur pudeat decere quod non puduit facere. Quod si forte pudor est tibi, mihi soli peccatori peccata tua exponere, quid facturus es in die judicii, ubi omnibus exposita tua apparebit conscientia? Cur magis vereris vultum hominum, quam vultus angelorum? Talis confusio separat a Deo.”—S. Bern., *Lib. de Anima*, c. xxxvii.

WITHIN the next fifteen days the great facts of our Faith are renewed to us—The awful humiliation of God, the glorious triumph of Man.

First is the tremendous contrast. Good Friday and Easter. Life and Death. The eternal God, the suffering Son of Man. The great High Priest, the Victim slain. Our sins, God’s holiness.

Second, there is the reconciliation effected. No Good Friday without Easter. No resurrection without a grave. Life and Death are one in the God-Man. He was as mighty in His death as in His resurrection. The Priest is the Victim. “He offered Himself.” Abraham’s Son is Abraham’s God. “Before Abraham was, I AM.”

The distinction between the creature and the Creator is not blurred, or the incomprehensible God reduced to a “divine element in man.” Yet God and man are one in the suffering and victorious Redeemer.

There is no mitigation of the fatal character of sin, yet there is the manifestation of a merciful “Goodness” willing to govern and preserve us in body and soul for evermore.

The act is one. Christ died into life. Carrying our nature through the grave He “entered in once into the holy place.” United to Him, in Baptism, in Holy Communion, we are already “of God,” we belong to Him, ready now to hear God’s words, to “serve the living God.” We have not to “taste of death.” He “tasted death for every man,” and drained the bitterness away.” The grave becomes the gate of everlasting life.

Are we living a dying life? †

FAITH is not a thing that can stand still; it must grow or die. One conviction must lead on to another, or the fruit will in time be lost. If a man stands by the truth he has, some day, in some form, Christ, who is the Truth, will pour into his heart another and another.—Bishop Lawrence.

OUR LACK.

WE REFERRED recently to various efforts towards interesting men in the services of the Church, and found encouragement in the fact that in many directions there are signs of an earnest effort to face this great problem of our modern Church life. In the work of men's associations, in special services and special preaching designed to meet the needs of men, and especially in the work of the Brotherhood of St. Andrew, there are evidences that a census taken some years hence will show a better proportion of the stronger sex interested and active in our parishes than is seen in the figures of the attendance secured lately in New York. One of our Eastern Bishops, in a recent Confirmation address, declared that the outlook for work with men is brighter than it has been at any time in his long episcopate. He had noticed for two or three years past a larger proportion of men in the Confirmation classes presented to him, than at any time in the last quarter of a century. Something is being done, therefore, it is quite plain; and whether the efforts made are always in the right direction or not, they are bringing results. Indeed, it is not perhaps so much a question of *methods*, after all; however we go about the matter, we shall get the men in the end, if we can make them see that we really want them. And make them see, also, not only that the Church needs them, but that they need the Church.

AS A MATTER OF FACT, why do not more men come to church? Is it not because there is too little of such plain speaking and teaching as shall make them realize that here there is something which they *do* need?

Their absence, we are sure, is not a sign that they are irreligious. The hurry and bustle of modern life, the materialistic spirit of the age, a dozen other things that might be mentioned, are partly responsible for their neglect of public worship; but at heart they are at least as good as their predecessors of earlier days, and if they are not found in their place in church on Sunday, it is, more often, than not, because no plain, definite reason has been given why they should be. If the Church were presented to them in the way it was set before men in other days, results would be very different. We are to disabuse our minds of the idea that men stay away from church because they have no religion; they stay away because, for the most part, the matter has been put before them in the wrong light. The vast majority of the men we meet in everyday life are not unbelievers; they are religious according to their idea of what religion is.

If any proof of this were needed, a glance at the manuals of some of the lodges and fraternal organizations to which they belong would furnish it. Take an average American town of four or five thousand people, and there will be found in it a score of such lodges, with a membership comprising probably a large majority of the adult male members of the community. These societies all have a religious basis. Those who join them must believe in a Supreme Being. Some acknowledgment of Him is a prerequisite to membership. Their objects, moreover, include practical works of charity, and their ritual is distinctly religious in tone.

Now the men who are members of these organizations consider themselves religious men; they are well disposed towards religion generally. The difficulty is with their conception of what religion is, and the reason often why they are not Church members is, because the Church has been presented to them too much on their own lines, and after the same fashion that someone might urge them to become members of another lodge or fraternity. Very many of them never attend Church services, and some few of them are antagonistic to the Church; if questioned, some would point to their lodge and say that *this* was their Church, that in the objects of their brotherhood would be found their conception of religion as a practical working force.

Moreover, with the mass of men, whether they are members of lodges or not, it would be found that the Church is regarded in this same way as on very much the same level as a fraternal society. They think of it as an institution for inculcating moral teaching, and if they do not identify themselves with it, the reason will often be found in the fact that they have no higher conception of it than this fraternal and social one. Very likely they think of the Church, when they think of it at all, as a large association doing, in its way, very much what other fraternal associations do—an organization that includes women and children, as well as men, in its membership, and

that is very good in its general scope, but is quite unnecessary for them. They like to have their wives go to church, and they wish their children to go to Sunday School, and they themselves will attend some service occasionally; but they do not regard the Church as having anything in essence greater than what a lodge would give them. In other words, they are not irreligious or unbelieving; they are not opposed to the Church; rather, they consider themselves distinctly favorable to organized Christianity; but they have a totally wrong impression of what Christianity is.

NOW HOW ARE WE to get such men to see the necessity for Church membership and public worship? If they do not realize it now, is it not partly because too often the Church is presented to them in the same light in which they themselves regard it, merely as a great fraternity organized for moral and religious purposes?

What we need, therefore, is to show them clearly and emphatically the real difference between the Church and all other organizations. They discuss the Church now as a society; regard various denominations as they would look at different fraternal associations, and would choose one or the other, just as they would choose the Masons rather than the Odd Fellows, or the Knights of Pythias rather than the American Mechanics, or the Royal Arcanum rather than either. And the preaching of the day, even with many of our own clergy, and particularly among the denominational ministers, has fostered this conception. What wonder is it that in so many cases men regard membership in the Church much as they would regard initiation into another lodge, and what wonder if they often fail to see the need of it!

To interest such men in the Church, therefore, we must show them that it is something more than a society. We must make them see that one thing differentiates it from every other organization, viz., that it is a *home of grace*. Various societies show men what is good and right and true; the Church does this, too; but it is not merely that the Church does it better than they can; the Church is the depository of God's grace to *enable them to do* what other societies can only point out and recommend. In other words, the sacramental side of the Church's life must be emphasized again and again, if men are to be made to realize why they should identify themselves with it. The Church must be presented, not occasionally, but constantly, as a divine organism, not a human society; as the Body of Christ, full of His life, offering us in the sacraments divine strength and help, giving men grace to do what conscience points out as their duty. In the sermons of the day there is too much preaching of morality; that is, too much repetition of hortatory appeals for better living. What we need is preaching that will make men appreciate what sin is, what the atonement of our Lord has done for them; what His incarnation means, and how His life can be communicated to them through the extension of His incarnation in the sacraments. If men can be shown that the Church has in her sacraments the gifts of life, and that these gifts can be had nowhere else; if they can be shown that Church membership means the appropriating of these gifts, and Church worship is (not attendance on services of instruction, but) the homage of the heart to the Giver of these good gifts; if to this end the Eucharist were restored to its rightful place in Sunday worship—such robust preaching and practice would surely win many of those who are now holding aloof from the Church, because of the invertebrate position in which it stands before them.

"GOSPEL means good news, not good advice." The Church is here, not merely to give us fair counsels, not to teach us that this thing or the other is right and this or the other wrong, not simply to tell men that they should be more unselfish and more thoughtful of their brethren, or even to give them a satisfactory form of worship and so lift up their hearts to God. All this the Church can do—and do much better than any of the human organizations that men allow to take her place. But the Gospel, as we all know, is much more than this, and it is time that we tell men so, in season and out of season. The Gospel is the good news of the Incarnate God, who suffered and died for us, has given us the great model of all living, and now leaves us in the Church the means of grace, by which, and by which only, we can follow in His steps.

If we could have more earnest and vigorous and frequent preaching of this truth, it would be easier to get men and women alike into the Church. Let us take them on their own ground, not as being irreligious and indifferent, rather, as being de-

sirous of serving their God and doing their duty, while failing to realize that the Church is here to give them grace to do what they already know they ought to do. If the sacramental character of the Church were taught more thoroughly, the logic of asking men to identify themselves with her would be plain. And with that as a background it would be easier to bring out all the rest that the Church stands for—worship rather than instruction and preaching, duty to God as being higher than duty to man, the spiritual and eternal as opposed to the material and temporal. Such sacramental preaching will change the fundamental conception of religion held by most men. It will show them their need of the Church, and if they can once realize their need we are sure the great majority of them will prove sufficiently religious to come where it can be filled.

H.

THE receipt of the volume of *Papers and Speeches at the Church Congress of 1903* [New York: Thomas Whittaker], has led us to look carefully through that volume from the point of view of an attempt to discover how far the Church is in unity when its speakers are expressly chosen to set forth the divergences of opinion on any subject. And the underlying unity thus shown is marvellous. Take any subject one will, and the result is distinctly reassuring. Even upon The Miraculous Element in Christianity, upon which one writer gave expression to thoughts that can only be described as deplorable, the same writer said some excellent things in the constructive portion of his address. On the subject of Marriage and Divorce the unity between the speakers was remarkable. On The Training of the Clergy the several speakers for the most part simply impressed coördinate requirements of that training without serious disagreement. On The Name of the Church, we, who are avowed and emphatic advocates of correction, are willing to stake the whole question upon the logical deductions from the following declaration by the Rev. Wm. R. Huntington, D.D., who spoke on the negative side:

"The Change of Name question is, at bottom, identical with the unity question, and what careful student of the signs of the times will deny to that question, 'urgency'? Against the sky of the twentieth century, it looms portentous. Call it a spectre, if you will; it is a spectre that will not down. Call it a dream; it is one of Joseph's sort; God sends it."

All the argument against change that Dr. Huntington could and did bring to bear upon the subject, could not and did not lessen the force of his own contention: that the question is "identical with the unity question"; and one who really desires the unity of God's people cannot possibly argue against the proposition that the name *ought to be* changed, whatever may be his views upon the question of *when*, without sacrificing every postulate of logic.

Indeed, we are distinctly encouraged by the tone of the papers and discussions herein presented. Wherever Churchmen are constructive, they are largely in agreement. Where they are destructive, their divergences are, for the most part, but the expression of individual idiosyncrasies, which can have no manner of permanent effect upon the Church at large.

One is sometimes tempted to discouragement, if not to despair, in Church matters. The Church fails in local instances; she never fails from a point of view large enough to cover her whole extent. But at times it is difficult to see beyond the local failure.

This volume presents a most hopeful antidote to the pessimistic view of the Church—if men will seek the constructive agreement rather than the individual limitations of speakers.

It also vindicates the wisdom and the statesmanship of the administration of the Church Congress, which, by making that body truly representative of movements within the Church, has made itself a helpful agency.

WE ARE interested in the following, clipped from the news columns of the Boston *Herald* of March 12th:

"OBJECT TO CALLING IT 'PROTESTANT'"

"PROPOSITION TO FORM AID SOCIETY FOR BENEFIT OF HOLY GHOST HOSPITAL FAVORED, BUT SOME DIFFICULTY IN CHOOSING A NAME.

"The use of the term 'Protestant' was strongly objected to by Protestants at a meeting for the formation of a Protestant Aid Society for the benefit of the Holy Ghost Hospital of Cambridge, held at the Cambridge Y. M. C. A. yesterday. About 40 people assembled, in response to a call signed by Mrs. R. P. Williams, Mrs. R. H. Dana, and Miss Margaret Norton.

"Mayor Daly, who presided, said that the work of the hospital had met with general approval, and, in view of the fact that it often is hampered for lack of sufficient funds, it had been proposed to form a Protestant Aid Society.

"Dean Hodges of the Episcopal Theological School objected to the name 'Protestant.' He said it had a grim, forbidding sound.

"The Rev. Samuel M. Crothers of the First Parish Church said the work was well started by the Roman Catholics, and was now ready for help from the Protestant denominations. He believed in sectarian affiliation, but objected to the word 'Protestant.'

"Dr. McKenzie spoke of Fr. Scully, founder of the hospital, and said that he had in mind a home for all who were ill, Protestant as well as Catholic.

"Thomas J. Cunningham said that Fr. Scully had given the land, a Protestant woman \$25,000—the first contribution for the building—all denominations were represented on the first board of directors, and Mr. Francis Child was its first president. All the speakers were heartily in favor of the movement, but deprecated the name 'Protestant.'

"Dean Hodges suggested as a name the Cambridge Citizens' Branch of the Hospital Aid Society, but Miss Norton objected, as she knew of citizens outside the city who would care to belong. Dean Wright, Dean Hodges, and the Rev. Mr. Crothers were appointed a committee to report a name at a later meeting."

We trust that the admirable representative of the Protestant Episcopal Church upon that new Name committee, will make it clear to his colleagues that the term Protestant is the dearest jewel in the casket of irenic etymology and ought especially to be retained by those who believe in Christian unity; that the Cambridge Citizens' Hospital Aid Society will be suspected of an intention to substitute the Pope for the Interne unless it clings to the name of sacred memories; that the primary question to be determined is not whether the name should be chosen but whether the pump should be repaired; that they ought not to abandon that choice name so long as the hospital is filled with sick people—when the patients are all in perfect health and the hospital cots are filled with Herculeses and Venuses it will be time to look for a better name; that it is a reflection on the humility of the C. C. H. A. S., that they should wish to select any other than the meanest and most misleading name they can find; that they will be suspected of not being satisfied with the ideals of the dodo if they seek anything higher; and finally, though perchance they might all agree that the primary function of the Cambridge Citizens' Hospital Aid Society may possibly not be to protest against some Boston Citizens' Hospital Aid Society, which latter perchance may still believe effectly in the use of *belladonna* instead of X Rays, Koch-serums, radium, cure by faith alone without works, Dowieism, or Christian Science: even then it must be necessary for all to agree, that a measure which has only common sense in its favor, cannot possibly be expedient "at this time."

Then, too, it might cause too great a strain upon the nervous system of Boston Protestant Episcopalians, who can supply the learned Cambridge Dean with any amount of literature and arguments to strengthen this position, if the sweet name *Protestant* should be rejected.

Unanimous consent seems to be granted the said Protestant Episcopalians to retain their name.

ANSWERS TO CORRESPONDENTS.

A. C.—A clergyman who is not an American citizen is not thereby estopped from voting in ecclesiastical bodies. Indeed at least one of our Bishops is a British subject.

H. A. B.—The report as to the institution of a new order of "readers" in the Church of England is untrue, except as lay readers, such as are common in this country, may be referred to.

J. T. N.—Of 5,074 churches reported within the American Church, 4,288, or 84½ per cent. are wholly free, and many of the others partly so. The change from pewed to free system occurs far more frequently than from free to pewed.

T. J. B.—(1) The verse (Ps. 90:12) in the Burial Office was changed from "So teach us to number our days" to "O teach us," etc., at the last revision, because the latter rendering has the authority of nearly all the versions of the Bible and the Prayer Book in English. See Dr. Frederick Gibson's appendix to McGarvey's *Liturgiae Americanae*, p. 31*, for the authorities in detail.

(2) Whether Psalm 51 should be rendered in the Penitential Office by the minister and people together or antiphonally is not determined by any rule or agreement of custom, and may be left to local convenience.

NEWLY ORDAINED.—A priest receiving a confession should not "notify the former spiritual director of the penitent," even though the latter should believe the penitent to be neglecting confession. The latter priest has no right to jump to a conclusion, and the former no right to give information concerning the penitent.

OUR FAILURES pave the road to ruin or success.—W. C. Gannett.

RELIGION IN SPAIN

Unique Character of the Peninsular Religious Type

THE RUSSIAN HOLY SYNOD ON REUNION

Consecration of the English Bishop of Gibraltar.

THOUGH my letter is much in arrears, I trust the reason thereof may have extenuating circumstances, that may not be without their value. I have had in view during a rapid journey through Spain, and back again to Paris, the endeavor to bring myself into touch with materials that may be of considerable use in justly appraising the fragmentary reports of the work of the Church in Spain. Of hardly any country are we so poorly informed as of Spain, in the usual Church papers, *i.e.*, as regards religious movements. Nor is it easy to gain accurate information except through a certain knowledge of the country, its habits, and modes of thought.

There are facts from a religious point of view, in which Spain stands somewhat apart from the other countries on the Continent. Whether position—as a typical peninsula, or configuration of country with contrasted admixture of arid, wind-swept uplands and frowning ranges (as the Pyrenees and Sieras of Guadarama, Toledo, and Morena), and smiling nature-favored spots as Seville, Cadiz, and the like, have to do with this, it is difficult to say.

No doubt these facts have affected the character of people. But I think it has affected the character of their religion as well. It has given that a decision, and, perhaps some would say, an intolerance—at any rate a definiteness—that is not met with in other countries of Europe, more especially brought into contact with the movement which, whether falsely or not, bears the dangerous name of Progress.

Russia and Spain have something similar in this. As Orthodoxy is evidently paramount in Russia, so Roman Catholicism is dominant in Spain. It knows nothing of Protestantism and ignores it. The absurd fiasco of instituting a Protestant Bishop in Spain—Cabrera—sufficiently shows this fact. The pity was that an Irish Archbishop, Lord Plunket of Dublin, lent himself to the proceeding. Spain has known something of Mohammedanism in former years, and of a rite which might almost have been said to have represented the National Church—the Muzarabic rite—I shall hope to tell you something interesting regarding this, as well as about Seville, in a following letter), but of Protestants she knows nothing officially.

And one cannot but believe that this strong conservatism has been the power that worked to bring such magnificent names into existence, as those of Seville, Toledo, Cordoba, Burgos.

THE RUSSIAN HOLY SYNOD ON REUNION.

An interesting paper has been put out by the Eastern Church Association, which is a translation of the Epistle of the Russian Holy Synod to the Patriarch of Constantinople on the subject of Reunion, with a preface by W. J. Birkbeck.

It touches various points, some of the salient passages are as follows:

"But, however desirable such an assemblage of all the Orthodox Bishops might be, at the present time, when the local Holy Churches are divided from one another by the boundaries of States, and when every sort of inter-ecclesiastical relation of necessity touches also upon international relations, it is scarcely possible that such an assemblage of Bishops, or any such general and universal deliberation by them on Church questions, could be brought about. For the time being one may pray and wish for this. But a more immediate undertaking for the local Holy Orthodox Churches, and for their wise representatives, presents itself; to approach as near as possible to the bright ideal, just mentioned, of the œcumenical intercourse of the early Church, by maintaining one with another a constant and living connection by means of written and other intercourse, exchanging brotherly messages upon the occasion of all joyful and sorrowful events in their Church life, asking for brotherly counsel and information in difficult cases, each sharing its own experience in the conduct of ecclesiastical affairs with the rest."

In speaking of Rome, the letter says:

"Well known to our dearly beloved and highly esteemed fathers and brethren are the secular desires of Rome, which indeed in their time served as the cause of her apostasy; well known in history her various artifices, both open and secret, directed with the object of subjecting to herself the Orthodox East; and well known are the costly schools, the missionary societies, the special monastic orders and other institutions, which indeed exist down to the present day, and whose number does not cease to grow, whose sole object is to ensnare, if possible, the children of the Orthodox Church."

The conclusion arrived at is, that however pacific the speeches of the Latins may be, however assiduously they express their especial awe and respect for the Orthodox Church, their words must not conceal the real desires of Rome from our attention. We must be the more watchful.

In speaking of Protestantism, the letter says:

"Just as inaccessible, if not even more so, Protestantism shows itself to be at the present time. Having no understanding of Church life, and requiring for themselves external works evident to the senses, chiefly of a general social character, the Protestant communities look upon our Eastern Church as a region of ecclesiastical stagnation, of error and darkness unredeemed by a ray of light, not even stopping short of bringing accusations of idolatry against us, and therefore, out of falsely understood zeal for Christ, they do not spare material means and forces for the spreading of their Protestant errors amongst the children of the Orthodox Church, losing no opportunity of undermining the authority of the Orthodox hierarchy and of unsettling the faith of the people in the sanctity of the traditions of the Church."

Next the letter speaks of the Anglicans:

"The Anglicans assume a somewhat different attitude toward Orthodoxy. With rare exceptions they do not aim at the perversion of Orthodox Christians, and upon every occasion and opportunity strive to show their special respect for the Holy Apostolic Eastern Church, admitting that she, and not Rome, is the true conservator of the traditions of the Fathers, and in union and agreement with her seeking a justification for themselves (*i.e.*, for their own position). Love and goodwill cannot but call forth love on our side also, and nourish in us the good hope of the possibility of Church union with them in the future. But here, also, much still remains to be done and to be explained, before that it will be possible to think of any definite step in one or in the other direction. And, first of all, it is indispensable that the desire for union with the Eastern Orthodox Church should become the sincere desire not only of a certain fraction of Anglicanism (the 'High Church'), but of the whole Anglican community, that the other purely Calvinistic current which in essence rejects the Church, as we understand her, and whose attitude toward Orthodoxy is one of particular intolerance, should be absorbed in the above-mentioned pure current, and should lose its perceptible, if we may not say exclusive, influence upon the Church policy and in general upon the whole Church life of this confession which, in the main, is exempt from enmity toward us."

The letter also deals with the question of Old Catholics, although expressing some sympathy with them in a cautious manner of approbation of their position. The whole letter is most interesting and a very clear analysis of the state of things religious, and the possible relations of the Orthodox Church with any of the bodies specified.

A REUNION MAGAZINE.

The *Revue Catholique des Eglises*, the second number of which has just appeared, contains interesting articles on the "Organization of the Orthodox Greek Church in the East," by the Superior-elect of the Convent at Mount Sinai. It explains in clear language the position of *les Eglises Autocephales*, united under the Patriarchate of Constantinople, and directed individually by the Patriarch of Constantinople and those of Alexandria, Antioch, and Jerusalem, and the Holy Synod of Greece. It touches the work of the said Synod, of the central Commission of Instruction, the ecclesiastical and lay dignitaries of the Patriarchate, and the parishes of Constantinople. Further articles regarding questions interesting to all who are working in the effort for Reunion, are The Theology of Khomaniof and The Position of Protestantism in France, both of which are worthy of attention. The reception of Bishop Grafton in Russia is dwelt on with especial satisfaction.

CONSECRATION OF THE BISHOP OF GIBRALTAR.

The consecration of the Rev. W. E. Collins, D.D., Professor of Ecclesiastical History in King's College, London, as Bishop of Gibraltar, in succession to the late Dr. C. W. Sanford, took place on Monday (the Feast of the Conversion of St. Paul) at Westminster Abbey. The occasion was specially interesting from many points of view. This was the second consecration service at which the present Primate has officiated as Archbishop in Westminster Abbey, and the eminence of Dr. Collins as a Church historian, his connection with King's College, and his work in London appealed to a large number of personal friends. King's College was represented by the Principal (Dr. Headlam) and the Theological Professors and Lecturers, together with about fifty of the students in academical dress, who took part in the procession, and occupied seats in the choir.

GEORGE WASHINGTON.

THERE is no service like his who serves because he loves.—*Sir Philip Sidney.*

BEQUESTS FOR CHURCH AND CHARITY

Large Sums Left by Miss Sarah Schermerhorn

DR. BRIGGS TRANSFERRED TO THE BACKGROUND AT UNION

Consecration of a Syrian Bishop.

MISS SARAH SCHERMERHORN, a Churchwoman who died last summer at Bar Harbor, Maine, left a large estate, and under the terms of the will just admitted to probate, a number of Church and charitable organizations benefit. Grace Church, New York, receives \$75,000 for mission work among the poor and sick of the parish; the City Mission Society, for general and fresh air work, receives \$25,000; the Children's Aid Society, for its West Side School, \$30,000; the Home for Consumptives at Denver, Colorado, \$50,000; the New York Association for the Improvement of the Condition of the Poor, \$15,000; and the New York Institute for the Blind, \$5,000. Miss Schermerhorn made specific bequests to relatives aggregating \$155,000, the residue of her estate going to two sisters, Mrs. Samuel W. Bridgman and Mrs. John I. Kane.

One of the Bronx chapels established by the Lay Helpers' Association under the direction of the Archdeaconry of New York, has been given a plot of land and a chapel building by a donor who insists on remaining unknown. The chapel is that of the Atonement, now worshipping in a rented store at Westchester Avenue and 175th Street. The new site is on Clason Avenue, but a short distance away. The site is large enough to give room for other parish buildings as they are needed, and the new chapel, to be erected at once will be a frame building, with a high and well ventilated basement affording accommodation for the Sunday School.

What is considered by many to be an indication of a desire to put the Rev. Dr. Charles A. Briggs in the background of the faculty of Union Theological Seminary, is the action of the directors of the Seminary which followed the resignation of the Rev. Dr. Hastings, one of the oldest members of the faculty. The directors removed Professor Briggs from the chair of Biblical Theology, and appointed him to a new graduate professorship of Theological Encyclopedia and Symbolics. It is announced that this represents an advance movement in the Seminary, which has been, it is stated, for some time considering the problem of higher theological instruction for advanced students. The Seminary, it will be remembered, is Presbyterian, although no longer officially so, and a leading New York Presbyterian layman is authority for the statement that the real cause of the change in Dr. Briggs' position is a desire on the part of the directors to place him less prominently than in his previous chair. The same man says that Dr. Briggs' retirement from the Seminary would cause little surprise, although it is not expected as yet. Dr. Briggs will have leave of absence during the academic year of 1904-5 and will assume his new duties in the fall of 1905.

Attendance at the noon-day Lenten services has been about the same as that of last year, although a little larger in one or two churches. The largest numbers attend the services at Trinity Church, where the daily congregation averages six hundred. In St. Paul's Chapel, a few blocks farther north, on Broadway, the numbers vary from two hundred and fifty to four hundred, the latter being nearly the average on Wednesdays and Fridays, when an address is made. Bishop Greer will be the preacher this Friday, the 18th. On other days there is a shorter service, including the saying of the litany. Calvary Church has an average noon-time attendance of three hundred, numbers on some days reaching four hundred. About the same numbers apply to the Church of the Transfiguration. Grace Church noon services average four hundred, and at the Church of the Holy Communion there are from one hundred to one hundred and fifty.

The March meeting of the Lay Helpers' Association, held at the residence of the Head Helper, Mr. E. M. Camp, was addressed by the Rev. John Campbell, rector of the Church of the Mediator, Kingsbridge, who talked about the work and conditions in some of the older parishes in Manhattan and Bronx boroughs. The Rev. Mr. Campbell had spent some years in east side work before his ordination and spoke from an accurate knowledge of conditions. He said:

"There is a limit to the amount of work that can be done with a rector, one assistant, and a few laymen and laywomen; and under present conditions in New York that limit is easily reached. The time has come, in my judgment, when a society should be formed,

never mind under what name, that will undertake to furnish additional curates in parishes that cannot, for financial reasons, obtain those that are needed. Let us suppose that a certain parish can raise \$1,500. Under present plans that sum is paid to one assistant. Improve matters by dividing it among five ordained men who shall receive the balance of their stipends from a general society. Let this society get its funds from the Church at large. I believe such plan is successfully working in England and I think it should be tried here.

"The capacity of our churches and parish houses is far in advance of the present equipment of ordained men. So are the needs of scores of neighborhoods. Valuable property is standing idle too many hours a day, and surrounding it are too many people starving for lack of spiritual nourishment. At least three times the present force can find work in Manhattan parishes. Plants are not used as they should be, and as land becomes more and more valuable the crime of waste grows greater. Each curate should have a special duty. No man can do his best when he is simply at the nod of a superior. With a task for each man, there is no reason why each should not gather his own congregation, in a sense at least, and a dozen clergy make use of the same equipment. If around each of these ordained men there could labor two or three laymen serving without stipends, see what a working force could be gathered. I mention no particular parishes as needing this new life, but speak only of a general plan, having for its aim the larger use of the present Church properties and the reaching of people who are now neglected because, as I said at the beginning, there is a limit to what a rector and one assistant can do."

The Rev. C. W. Bolton, rector of the Church of the Redeemer, Pelhamville, is seriously ill with paralysis, and his extreme age, 85 years, together with the fact that he is suffering from a second attack, make his friends fear that he may not easily recover. He has been many years in the Church of the Redeemer, and has been over fifty years in the priesthood.

There was held at the Church of the Ascension, the Rev. Percy S. Grant, rector, on Friday of last week, a "Quiet Day for Settlement Workers," conducted by the Rev. Professor Henry S. Nash of Cambridge. There was an excellent attendance, many remaining through the day, others coming in for an hour or two as their duties would permit. A notable feature of the day, like that of a similar day conducted several years ago by Professor Nash at the Pro-Cathedral, was the presence at the services of settlement workers of several of the denominations, as well as those of the Church.

Several years ago the aged servant of Miss Louise Babcock, a communicant of St. Peter's Church, left to her mistress a sum of \$1,500 with the request that it be expended in the work of St. Peter's parish. Miss Babcock used small sums in relieving the needy, but being in poor health she finally gave a power of attorney to the rector, the Rev. O. S. Roche, and he continued the work. Miss Babcock died about five years ago and the power of attorney terminated at her death. It had not been bequeathed to the church, and the servant who left it, Sarah McGowan, had no heirs to claim it, so there was danger that it would revert to the State. To prevent this, a special bill was introduced in the New York Legislature and has been passed and signed by Governor Odell. Under its terms the funds are to be turned over to St. Peter's parish.

One of the boys attending the Sunday School of St. Martha's Chapel, one of the Bronx missions of the Archdeaconry, was run over by a trolley car last fall while returning home from the chapel. The children of the mission school and those of the Sunday School of St. Peter's Church, Westchester, have subscribed over \$20.00 for a memorial altar cross. The memorial was dedicated by Archdeacon Nelson this week.

SYRIAN BISHOP CONSECRATED.

A third Russian Orthodox Bishop was added to the two of that communion in America, by the consecration last Sunday at the Russian church in New York, of Raphael Hawaweeny, Archimandrite, pastor of the Syrian Arabic Church of St. Nicholas of Brooklyn.

At least 2,000 worshippers and sightseers so jammed the building that, with the heat of hundreds of burning tapers, three women fainted just before the consecration.

Bishop Tikhon and his Alaskan Coadjutor, Bishop Innocent, attired in robes heavy with gold and silver designs in needlework, and wearing their mitres of gold studded with jewels, sat together upon a throne facing the altar. To the right were A. N. Bobroff, secretary of the Imperial Russian Embassy, and Count Nicholas de Lodyginsky, Consul General at New York. The Bishop of Fond du Lac, whose presence had been expected, was detained in his see city by illness, but was represented by his chaplain, the Rev. S. W. Fay.

WINTER WORK OF THE BISHOP OF ALASKA.

AND OTHER MISSIONARY PROGRESS REPORTED TO THE BOARD OF MANAGERS.

LETTERS recently received from the Bishop of Alaska and presented before the Board of Managers of Missions, at their March meeting, created much interest. It was gathered from these that he left Tanana about November 15th and reached Fort Yukon December 14th, after a hard journey, during which he had his face and hands frost-bitten. The Indian who accompanied him broke down and the Bishop had to leave him with natives who would see that he got home again. Mr. Chilson, the Bishop says, pulled through finely. The Bishop walked the whole distance. Although very tired at times, he was never sore or lame. On his journey from Fort Yukon to Circle City, which began on December 29th, the Bishop lost his way among the islands and sloughs; broke through bad ice twice in the same day; went along all day with axe in hand, testing the ice; and, after journeying some twenty-five miles, had to return again to his starting point—Fort Yukon. On the second day out reached Half Way Island, thirty miles, and on December 31st, the next day, reached Circle City at 9 P. M. after a tramp of forty-five miles; then held midnight service. Says he "was tired and so hungry." Nevertheless he said he had "gotten on very well; met with most cheering results, and only had his face and fingers frozen slightly." When the Bishop wrote, under date of January 15th, from Circle City, he said:

"The cold wave has struck us here. It is 70 degrees below. How fortunate that I got here before it caught me on the way, though that was cold enough, for my face and fingers are just healing from the frost bites."

He added that he would not leave for Fairbanks until the thermometer rose to 40 degrees below at least. The Bishop felt that the time would be all too short during the winter for him to do what he would wish. Says that the Rev. Mr. Huhn is much liked at Rampart, and he wants him to stay there. Had ordained William Loola to the diaconate after eight years' faithful service, which he considered had qualified him in a high degree. He does not expect him to be advanced to the priesthood. His field will be the native villages, hundreds of miles apart, scattered along the Porcupine, Chandelar, and Black rivers, where the people have been for two or three years at a time beyond the reach of the missionary. The Bishop says: "The Indians petitioned me for this same and are most happy and grateful that I have acted favorably upon their request." The Rev. Mr. Loola is the first native to be admitted by the Bishop to Holy Orders. The Bishop's letter from Fort Yukon was dated December 21st. He said that he had held services all along the route and that the natives were then gathering and that he was expecting to have 500 present for the Christmas service. The Rev. Mr. Wooden adds that on Christmas eve, thirty-two natives were confirmed, and also his oldest son. On Christmas day forty natives received the Holy Communion with the Bishop, Mr. Chilson, the missionary, and his family. They came from rivers and camps several hundred miles away. The daily services for instruction, held previously, were crowded.

The Bishop's appointment of the Rev. Hudson Stuck, now Dean of St. Matthew's Cathedral, Dallas, as missionary, with his base at Fairbanks, a town with a population of 1,200, was formally approved. Fairbanks is situated on the Tanana River, 250 miles from its mouth. It is a place of much interest and has great prospects. The Bishop has always believed that it will become a centre of their largest population. From thence Dean Stuck will travel by canoe in summer and by sled in winter, 1,000 miles on the Yukon, 900 miles on the Tanana, the Kyokuk, and the Porcupine, and among all the camps and settlements northward, to which work the Dean is looking forward with keen zest.

The Rev. J. G. Cameron reports from Skagway that his congregations are better than last year and that they have purchased an organ from a local congregation which has been disbanded, which they expected to use for the first time on Christmas day.

The Rev. Mr. Taylor wrote that the Hospital at Valdez is doing nicely and proving a blessing to the community. By a local effort the debt on the building has been reduced to \$150. They have already raised \$1,000 and hope to pay the balance. He, himself, with the assistance of some other men, had built a belfry on the church and hung the bell which was given by the Woman's Auxiliary of San Francisco. He did the most of the work on the new rectory himself, the entire cost of which building was \$850. The church is still in need of proper furniture—a font, etc.

JAPAN.

A letter from Bishop McKim announced the advancement of the Rev. A. Matsushima to the order of the priesthood in Grace Church, Tokyo, during Advent. The occasion was notable by reason of the presence of Bishop Ridley of Caledonia. The new priest has served the congregation of the church in which he was ordained for three and one-half years. Grace Church is entirely self-supporting.

WEST AFRICA.

The Bishop of Cape Palmas encloses a certificate from Dr. Greene (lately from the United States) with regard to the location selected for the Girls' Training Institute on the St. Paul's River, who says:

"It is situated on one of the prettiest and healthiest points on the St. Paul's River, commanding a beautiful view both up and down the river, and elevated above the surrounding country. On the highest portion of said land the Bishop anticipates erecting buildings for the school. This point has two very important advantages, namely, economic and hygienic; economic by reason of its natural draining capacity, hygienic by reason of its being away from marshy land and mangrove swamps. I consider it one of the best spots along the St. Paul's River for such an institution as the Bishop wishes to establish."

Bishop Ferguson's appointments of Mr. John Teba Taylor and James C. Green, the former as teacher and lay reader at Edina, and the latter as catechist and teacher at Nmanolu stations, were formally approved. It is interesting to state that the salary of Mr. Taylor for the first two years is pledged by a member of the congregation where his services will be rendered, and the Board took occasion to assure the Bishop that if during this term Mr. Taylor's work was satisfactory it would appropriate his salary when the pledge expired. A resolution of congratulation was sent to the rector and Church people of Grand Bassa upon the advancement that has been made in Christian work during the half century that has now been completed since Bishop Payne founded the first mission there.

The Rt. Rev. Dr. Greer was elected to membership in the Board in the room of the Rt. Rev. Dr. Dudley, deceased.

Vacancies in the membership of the Commission on Work among the Colored People were filled by the election of the Rt. Rev. Dr. A. Mackay-Smith, the Rev. Dr. Ernest M. Stires, and the Rev. Edwin B. Niver. Information was received that the Bishop of Washington had been elected chairman of the Commission in the room of the Bishop of Kentucky, deceased.

The assistant treasurer reported that, while the contributions to the first of March were \$7,068.60 less than those to the corresponding date last year, this was an improvement upon the report of a month ago, and that it had taken place notwithstanding the fact that several large parish offerings received previous to this time last year, and which are known to have been taken this year, have not yet been received. Additions have been made to the appropriations since last report, making the total to date (including the deficiency on August 31st last) \$817,051.48.

The Bishop of Missouri and Mr. John W. Wood were appointed a committee on the part of this Board with regard to arrangements for services during the Louisiana Purchase Exposition in St. Louis, marking the important part which home missionary enterprise has had in the building up of the powerful and prosperous states in the West.

DEATH OF THE CANADIAN PRIMATE.

THE death of the Primate of All Canada, the Most Rev. Robert Machray, D.D., LL.D., D.C.L., Archbishop of Rupert's Land, occurred at the episcopal residence in Winnipeg on the evening of March 9th. The cause of death was acute pneumonia, from which he had been suffering for some days. His health was always good until some years ago, when he incurred an injury to his spine from which his constitution has suffered ever since. Though he went to London at the special request of the King to assist in the Coronation ceremonies, the Archbishop was unable to be present, being ill in a hospital for many months after his arrival in England. After several serious operations had been performed, he was sufficiently restored to return to Winnipeg. It was his great desire to return home while strength permitted.

The Most Rev. Robert Machray, D.D., was born in Aberdeen, Scotland, in 1832, so that he was 72 at the time of his death. He took his degree of M.A. at King's College, Aberdeen, and then went to Cambridge, where he gained the Sydney Sussex College scholarship and the following year the Taylor scholarship. He was ordained priest in 1856, by the Bishop of Ely. From Cambridge he received the degrees of B.A., M.A., and D.D., subsequently receiving the latter as an honorary degree from Oxford, Durham, and the University of Manitoba, the honorary degree of LL.D. from the University of Aberdeen, and that of D.C.L. from Trinity College, Toronto. He was created, by Queen Victoria, Prelate of the Order of St. Michael and St. George.

After serving a short time as Cambridge University examiner, Dr. Machray was vicar of Madingley from 1862 to 1865, and in the latter year was consecrated Bishop of Rupert's Land, embracing the greater part of the civil province of Manitoba, in the chapel of Lambeth Palace. Coming out to his Western see, he commenced work in Winnipeg when that city was a far outpost of civilization, and saw the city and the province gradually fill up with settlers of a high order, among whom the Church has done a fairly successful work. Bishop Machray was raised to the dignity of Metropolitan of the ecclesiastical Province of Rupert's Land when the latter was organized by bringing together the Dioceses west of and including Manitoba, in 1875.

In 1893 he was created Archbishop of Rupert's Land and Primate of all Canada. He has also been honored in various other ways, as by the appointment in 1877 as Chancellor of the University of Manitoba, and in 1888 as special preacher before the University of Cambridge. By his consecration in 1865, the Archbishop was the senior of all the Anglican Bishops on the American Continent.

He is succeeded in the episcopate of Rupert's Land by the Bishop Coadjutor of that see, consecrated last year, the Rt. Rev. Samuel Pritchard Matheson. It has been the practice in Canada that he Archbishopric and Primacy should rest upon the senior Bishop of the Province, who in this instance is the Bishop of Selkirk, the Rt. Rev. William C. Bompas, D.D., consecrated in 1874. The fact that the latter Bishop has given his life to work in the far northern part of British America beyond the limits of civilization, and can be reached by the mails only at very long intervals, will perhaps necessitate a modification of this custom.

THE CONVENTION OF THE RELIGIOUS EDUCATION ASSOCIATION AT PHILADELPHIA.

MARCH 2ND TO 4TH, 1904.

By the Rev. Wm. Walter Smith, M.D.

ONE of the most significant and widespread of all the forward national movements of the past quarter-century has been the organization of the Religious Education Association, which recently held its Second Annual Convention at Philadelphia. It is by all means the most promising and hopeful educational awakenings we have known. The Editor of *THE LIVING CHURCH* a year ago, on the occasion of the formation of this Association, urged upon Christian workers and educators in the Church to support this undertaking in a most active manner. Many of our priests and laymen have since become members, and more are continually joining.

WHAT THE PURPOSE OF THE RELIGIOUS EDUCATION ASSOCIATION IS.

It is an organization of Educators and those interested in Education, "to promote religious and moral education" by the coöperation of workers in the study of all educational problems, for the promotion of higher ideals, for the proper introduction of religious education into the public schools, for the application of modern and more pedagogical methods of study and teaching to all religious education, and for the better study of the Bible and of Religion. Already it numbers more than 2,000 prominent religious educators, covering 43 states, besides Canada and other lands. It is divided into definite departments, each with its own officers and each practically free in its own sphere, covering religious education in Universities and Colleges, Theological Seminaries, Churches, Sunday Schools, Public Schools of all Grades, Private Schools, Teacher-Training, Christian Associations, and Young Peoples' Societies, the Home, the Press both secular and religious, Circulating Libraries, and Special Phases of religious instruction, as Art, Music, etc. In all of these, one can already trace a real and definite awakening, and a progressive movement toward better things and higher ideals that speaks well for the future of our country and its youth.

THE GIST OF THE PHILADELPHIA GATHERING.

Primarily the theme of all the general and special meetings was "The Bible in Education," and every possible light was thrown upon the Book of books, both as to its paramount importance to the Church and the individual, and its use as a text book in a curriculum of education—the best methods to use in teaching it, the proper adaptation of its material to the varying ages and capacities, and all the many aids and illustrations for a better knowledge. All types of religious belief were gathered there. In the enormous meeting at the Academy of Music on Tuesday evening, the Moderator of the Congregational National Council presided, a Methodist Bishop offered prayer, a Quaker College President read the Bible, a Presbyterian theological Professor, a Lutheran University educator, and a Baptist pastor shared the honors with a Bishop of the Church, who delivered the most tender and human address of the day. A glance at the programme shows such prominent Churchmen as the Rt. Rev. Alexander Mackay-Smith, President Nicholas M. Butler, Dr. Walter A. Hervey, Rev. Dr. Floyd W. Tomkins, Dr. James L. Canfield, Rev. George G. Bartlett, and Miss Mary Hutheson; while among its officers are the Rev. Pascal Harrower, Rev. Dr. John P. Peters, Rev. Dr. Lester Bradner, Mrs. King (Miss U. Palmer), etc.

When it is recognized that in a way the inception of the entire movement owes its origin and impetus to the Principles of Religious Education, the Christian Knowledge Lectures of the New York Sunday School Commission, delivered in St. Bartholomew's Church, New York, in 1899, it is a wonder, rather than otherwise, that the Church is not more fully represented than it is.

THE INFLUENCE OF THE "R. E. A." UPON THE SUNDAY SCHOOL.

Perhaps no one phase of religious education received as much prominence as did the betterment of the Sunday School. The first all-inclusive or complete exhibit, ever held, of Sunday School Aids was set up there, and over 1,000 visitors examined it attentively. The New York Sunday School Commission had been asked by the Association to send part of its New York exhibit, at the expense of the Convention, to display it. About 7,000 articles, out of its nearly 9,000 exhibits now on hand, were sent down. A splendid addition of Manual Work was supplied by the Rev. Milton S. Littlefield of New York, who has made a specialty of such work. New exhibits came in from hitherto unknown publishers. Local churches displayed some of their individual methods. Maps, Charts, Pictures, Lesson Books, Teachers' Aids, Books on Teacher-training, etc., were at hand for minute study. Even the most prominent Sunday School workers, men of wide knowledge and experience, men who thought they had seen every existing article of Sunday School method, were emphatic in declaring voluntarily the important new knowledge they had gleaned. This was the first important contribution to Sunday School betterment.

The second was in the matter of Grading. Papers of unquestionable educational value, throwing new and permanent light upon the necessary application of pedagogical methods to the Sunday School, were read, and are to appear in the printed volume of the Conference. They should be read and followed by every rector and superintendent. Proper and efficient grading of the Sunday School, along a Subject-Curriculum, is no longer an experiment. It is without doubt the method of our next generation, applicable to all subjects and all types of Churchmanship.

The third contribution to the Sunday School was in the matter of Teacher-training. The ripest thinkers and writers on this subject were present and spoke. Such men as Forbusch, Hervey, Kent, Hall, Coe, Mead, Haslett, Canfield, Seely, Ullrick, Blakeslee, Peloubet, Hodge, and McMurphy debated the problems of the intellectual equipment of the teacher. The best literature is now at hand, and there is no excuse, save indifference, for any teacher to plead lack of training as a plea for poor and inefficient work. One year of proper reading and application ought to fit any man or woman for reasonably skilled work.

THE SUNDAY SCHOOL EXHIBIT.

In view of the likelihood of further exhibits of the comprehensive collection of Sunday School aids, which is being planned for the summer gathering of Church workers at Richfield Springs in August, for the St. Louis Fair in September, and for the gatherings of the General Convention in Boston in October, it is worth a brief note here. Perhaps more distant centres, as the middle and further West, can make similar collections.

First of all there was shown a complete history of the growth of Sunday School text books, beginning with the old St. Sulpice (the Catechetical or Dupanloup System), the most ancient, perhaps, in pedagogical development. Next came a collection of some of the host of Question and Answer Books, that flood the schools. Then the One-subject Manuals of the Uniform Systems, the International, the Joint Diocesan, etc., and the One-subject Lessons on the Source Plan, by which direct reference is made to the Bible, etc., as the handbook of the scholar. Such are the Blakeslee and Elyria Lessons. Then the final step of to-day, the Subject-graded Lesson Manuals, indicated on the one hand by lessons of individual churches, as St. John's (Jersey City Heights), St. Thomas' (Mamaroneck), etc., and on the other by the General Manuals of the New York Sunday School Commission, used so widely in the larger churches to-day, and of which more than 55,000 were sold the first year of issuance.

Other Aids were shown, as Missionary Literature, Maps, Charts, Record Books and Cards, Certificates, Library Materials, Home and Cradle Roll Supplies, Books for Primary Work and for Teacher-training, together with a most unique collection of Pictures, the largest assortment existing in the world (ranging from one-half cent to twenty dollars).

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VACATION CONFERENCE OF CHURCH WORKERS.

FOR THE DEEPENING OF THE SPIRITUAL LIFE.

RICHFIELD SPRINGS AND COOPERSTOWN, AUGUST 4 TO 14, 1904.

ALL principal religious bodies in America, and the Established Church in England, have conferences in July or August, and urge their workers to select the locations of those conferences as places at which to pass their summer vacations. Responding to what seems to be a desire for a Church Conference, the American Church Missionary Society has, through a committee, selected Richfield Springs and Cooperstown as location for an initial summer conference, and selected the dates of Thursday, August 4, to Sunday, August 14.

Richfield Springs and Cooperstown are in the country made famous by Fennimore Cooper with his Leather Stocking tales. There are two lakes, Otsego and Canadatego, and much mountain scenery, since the country is the western spur of the Catskills. There are always from three to four thousand people in this Leather Stocking region each August. Twenty hotels and twice as many boarding houses provide rates of living from \$1.00 a day up, and at Richfield Springs there is a mineral bath house of large size. Golf grounds, tallyho trips, band concerts, boating on two lakes—these are some of the attractions that may induce workers in the Church to select this section for their summer outing.

The Conference is for Bible Study and the deepening of the spiritual life. The plan will be an Early Celebration each morning, Bible study and discussion of some form of work after breakfast, and perhaps on some of the days an address at half-past ten or eleven, concluding by lunch time. Each afternoon, and both Saturdays, will be left free for recreation. Each evening at seven there will be devotional meetings, and at eight a sermon or address. No fixed programme will be issued, but announcement will be made each day of meetings to be held on the following day.

It is expected that the Bishop Coadjutor-elect of the Diocese, the Rev. Richard H. Nelson, will preach the opening sermon, and that other Bishops will be the Sunday preachers in St. John's Church, Richfield, and Christ Church, Cooperstown. Plans are making for an outdoor missionary meeting on the closing Sunday afternoon. Two series of sermons have been arranged. One will be by the Rev. John R. Matthews, Archdeacon of Columbus, Ohio, and the other by the Rev. J. O. S. Huntington of the Order of the Holy Cross.

Leaders in the following organizations have expressed intention of attending and arranging conferences on their several lines of work: The Brotherhood of St. Andrew, the Daughters of the King, the Lay Helpers and Missionary Leagues, the Sunday School Commissions, and General Missions. Seven halls are available, beside the chantry of St. John's Church, and these conferences are to be morning ones. Each morning also there will be Bible study. Churchmen's organizations in the following institutions have promised to send representatives: Harvard, Trinity, Columbia, Yale, Princeton, Pennsylvania, and Cornell Universities, and the General Seminary.

Committees are forming, and these committees solicit suggestions. Information about rates, routes, speakers, etc., will be given by them. Address, Eugene M. Camp, American Church Missionary Society, 281 Fourth Avenue, New York.

FROM PROTESTANT MINISTER TO CATHOLIC PRIEST.

FROM A SERMON PREACHED AT ALL SAINTS' CATHEDRAL, MILWAUKEE,
AT THE ORDINATION TO THE PRIESTHOOD OF
THE REV. MATTHEW P. BOWIE.

BY THE REV. FRANK ALBION SANBORN.

"O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling. And that I may go unto the altar of God, even unto the God of my joy and gladness."—Psalm xliii. 3, 4.

THE text teaches us that we are to look to Almighty God for light and truth. Some devout writers on the Psalms see in this a hint of the Holy Trinity. The Father is the One who sends, and the Son and Holy Ghost are the Light and Truth who are sent from the Father into the world. As St. John says: "That was the true Light, which lighteneth every man that cometh into the world," and our Lord says of Himself: "I am the Way, the Truth, and the Life. No man cometh to the Father, but by Me."

So we may safely interpret the text as a prayer to God that He will send His Blessed Son and His Holy Spirit to lead us unto His holy hill, the Holy Catholic Church, and to His dwelling therein.

We are taught by spiritual writers that if we correspond to the grace we have, that Almighty God will give us increase of grace so that we may see His Truth more clearly. "In His Light shall we see Light." So we devoutly believe it has been with our brother, who was faithful to the light he had, in the sect of which he was an honored minister, and so God has led him into the Holy Catholic Church.

Dr. Pusey has reminded us, in his profound way, that Almighty God never allows any sincere follower of His Son to be deceived in spiritual matters. For instance, the members of the various Protestant bodies have all the grace which they think they have; but they are in error when they deny to others the possession of greater and higher gifts.

Our brother, when he was a minister in the Presbyterian body, was all that he thought himself to be. He was a preacher of God's Word, he baptized validly with water "in the Name of the Father and of the Son and of the Holy Ghost," and he led the devotions of his people. He officiated in a rite which is called the Lord's Supper, in which the members of the society eat bread and drink wine and think of the love of our Lord and of His death on the cross for our salvation. He witnessed valid marriages of men and women, and recorded them. All that he did was exactly what he thought it to be. He never dreamed that God had given him "power and commandment to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins." He would probably have indignantly denied that he was a priest, or that he had jurisdiction over the natural and mystical Body of Jesus Christ. He never for one moment thought that he could cause the bread and wine to become the very Body and Blood of Christ. So we see that he was not deluded at all; but was all which he thought himself to be.

When he was received into the Catholic Church, he was not re-baptized, for there is only *one* Baptism for the remission of sins, and to repeat a valid Baptism is sacrilege, and dangerously near to sin against the Holy Ghost. He was confirmed, for he had never "received the Holy Ghost since [he] believed." But he was not required to say, as converts to the Roman section of the Church, are forced to; that "With a sincere heart, and with unfeigned faith, I *detest* and *abjure* every error, heresy, and sect opposed to the said Holy, Catholic, and Apostolic Roman Church"; since such a declaration is a sin against holy charity, and a most unsuitable condition of mind towards the body in which he had received his Christian training.

We may truthfully say that Presbyterianism was his schoolmaster to lead him to Christ in His Holy Catholic Church. He must be ordained by a Bishop, since he has never received the Sacrament of Holy Orders; but this by no means proves that he did not validly baptize, validly witness marriages, and preach godly and learned sermons from the pulpit from which he was authorized to teach.

It is a long step from the office of a Protestant minister to that of a Catholic priest; but it does not mean that the person making the step must deny the grace of God which he has had before, nor that he must say or believe that he has been in heathen darkness, and outside the Church of God until now. Everyone baptized with water and the proper words, is a member of the Holy Catholic Church, no matter how little he appreciates his great blessing.

We may therefore use the words of the text and apply them to the case of one perfectly sincere and honest in a Protestant sect, who is following the leading of God into the fuller light and truth of the One Holy Catholic and Apostolic Church: "O send out Thy Light and Thy Truth that they may lead me: and bring me unto Thy holy hill and to Thy dwelling." And having come into God's Holy Church, the next duty and privilege is to go unto the altar of God. A church building has been well defined as a building to hold an altar.

The glory and preëminence of a Catholic Church is the fact that God is in it of a truth. He is immanent in all the world and there is no place where He is not; but in a sacramental way Jesus Christ is only present, Body, Soul, and Divinity, in the Catholic Church, and it is only here that we can feed upon His precious Body and Blood.

Our brother has been led by God's Light and Truth from his former position of religious teacher and preacher, to the very Altar of God, even unto the God of his joy and gladness.

CLERICAL COURTESY.

BY THE REV. J. D. STANLEY.

IT WOULD be both fatuous and invidious for me to assume to myself the prerogative of a censor; nor do I claim the wisdom to submit an infallible guide in matters of clerical etiquette.

But the opportunity is afforded to bring to mind certain matters in which it is possible to offend through inconsiderate demeanor; or through contempt for certain approved conventions, or niceties, in social life, which may subject one to deserved criticism, or weaken somewhat one's influence.

The topic naturally divides itself into two heads: the courtesy which should obtain between clergymen themselves, and the courtesy which should characterize a clergyman in his attitude towards society and its polite enactments.

I have heard medical ethics stigmatized as puerile. Perhaps there are no persons who assign to mutual consideration such importance as do members of the medical profession. Yet the error, if error there be, leans to virtue's side. It is an effort to lift their calling to a high plane, to dignify it, and to take it out of the fetid air of unwholesome contention for that personal aggrandizement, which obtrudes itself often so conspicuously in the commercial world. To advertise, to belittle by inuendo, to attempt directly to divert patronage from a fellow practitioner, is considered to be in the highest degree offensive, and to be worthy of censure and professional ostracism. There are extremists who will follow out medical ethics to the great detriment of a sufferer, and will hold rigidly to the code when even life is at stake. But such as these defy the decrees of common sense and humanity, and will hardly be justified in their course by the wiser ones of their brethren.

Now, if the healer's profession has seemed to demand so rigid a courtesy, surely the priest's calling should be scarcely less exacting in its requirements of mutual consideration. It would seem that the utmost spirit of comity, loyalty, and helpfulness should prevail. The fact that a band of brothers are united in a common work, and that work the highest in its character of which it is possible to conceive, should, in the nature of things, preclude all mere self-seeking, jealousies, and bickerings. Sometimes such unhappy conditions do obtain, however. Even differing opinions on certain points of doctrine, discipline, or worship, will serve, in instances, to create wide personal estrangement. Variety of thought, or expression of thought, will arouse suspicion of disloyalty to the Church, and present at once a cause of war, wherein personal aversion, disdain, and even secret detraction, are considered worthy instruments of the battle. As imagined defender of the faith, one may forget to be a gentleman, not to say a Christian.

If such an attitude is indefensible, even more to be deplored are the strained relations which are not unknown, where rivalry takes the place of wholesome emulation in some of our cities, of several parochial organizations.

The relationship existing between the clergy, of urban parishes especially, is always a delicate one, and that relationship can be kept truly fraternal only by following the nicest dictates of clerical courtesy. Of course if one imagine that on the growth of his particular charge, its diocesan prestige, and his own consequent fame, the welfare of the whole Church depends, he will be tempted to use means which will alienate, if not embitter his fellow priests. He may endeavor to build up his parish at the expense of other parishes. Everything may be grist that comes to his mill. He may angle nimbly and adroitly in all waters. With a sigh, whose feigning he can scarcely conceal, he may deplore the short-comings of a fellow worker when the incautious or designing layman gives an opening, or may damn him with faint praise. He may deplore the worldliness which has crept into another congregation, or its collection of lay fossils, or its lack of sociability, or the giddy doings of its giddy youth; its fantastic ritual or its bald service. He may declare that it has a strength which needs no further accession, or a weakness which would be uncongenial to a newcomer. The while his particular cure is that which should convincingly appeal. If it be strong already, it should prove attractive; if it be weak, it needs the help of loyal Churchmen. He may so far forget his fraternal relationship as to make direct approach of solicitation for severance of existing parochial ties, or advance a subtle overture which appeals to vanity, or, more subtly still, may place the emphasis upon a plea of contended duty on the part of the one approached, to withdraw from his present connection and cast in his lot spiritual with his own parish. Sometimes personal friendship will furnish the

basis of persuasion. I have known of an instance where the bribe was offered to a prominent layman, not as yet honored with the suffrages of his own parish meeting: "Come to my church, and I will see that you are made a vestryman." In default of personal approach, a propaganda of women may receive at least tacit assent to use every feminine art to entice from their parish moorings, or decided parish leanings, those of their own sex whose ears are open to the beguilements of flattery, promised social recognition, or the assured prospect of a general good time. Some of these may not hesitate to employ ways that are devious, and tricks that are not always vain.

Such tactics are not only lacking in clerical and Christian courtesy, but smack of arrant dishonesty; and some of the methods which may be employed would be considered unworthy in the acknowledged competitive marts of trade. Misrepresentations of, or at the best unverified hearsay concerning other parishes, may be used as inducements to a newcomer, at least, to fight shy of them and unite his parochial destiny with that aggregation of saints where every claimed condition is favorable, and where social delight is the unalloyed boon of the elect.

One may sometimes blunder into an offensive attitude towards a brother priest and his work. Ignorance of a family's parochial connection may lead to a call of solicitation. But when the fact of affiliation, elsewhere, is known, it would seem that all overtures should come from the family and not from the clergyman. So long as there are no parochial boundaries, there must be, necessarily, transfers of communicants in cities from one parish to another, whom one regrets to lose. This will arise from reasons of convenience of location, of different tastes as to services or helpfulness received from those of varying degrees of enrichment, sometimes of friendships among communicants, and, it may be, of disaffection. No umbrage should be taken when such transfers are requested, for it seems unwise to urge retention of existing membership when contrary to inclination and expressed desire. It is when such changes are solicited, directly or indirectly, that a marked discourtesy is evinced, and such discourtesy will inevitably result in strained relations among the clergy.

It is more difficult to determine what ethics shall control in the matter of a priest's performing certain clerical functions for those connected with another parish than that over which he presides. I think that there can be no doubt that the effort should be made to discourage solicitations for such functions on the part of the laity. These requests are rare, it is true, but are occasionally preferred. I imagine no one will attempt to controvert the position that to the priest of a parish all the religious offices of that parish canonically and legitimately fall, without exception; that even the Bishop himself cannot intrude without the consent of the rector. There can be, then, no question of proper procedure, when the act is desired in some town other than that in which a clergyman lives. It is only upon insistence that one should reluctantly assent to officiate, and then with asked and given permission of the rector himself. It will be well, however, when the laity shall realize that such functions should not furnish occasion for exploiting sentiment, or friendship, or admiration, but are priestly acts which the rector of the parish is expected to exercise.

The question is less easily disposed of in a large city without parish limits. Owing to the fact, for example, that a majority of the marriage ceremonies performed by a clergyman in a city are not for Churchmen, he will sometimes be misled, and unwittingly trespass on a brother's domain. As a rule, in such instances, the parochial attachment will be in name only. If known to be otherwise, then consent should be obtained, if the parties cannot be dissuaded from their desire. Even this complication is not frequent, I imagine, and any apparent discourtesy is, ordinarily, more in seeming than in intent. Personally, I have always been glad to welcome a brother clergyman to perform the marriage, baptismal, or funeral service for a parishioner, when there seemed to be some tie which made it sentimentally appropriate; though, generally speaking, it were better that such transferred functions should be discouraged, infrequent, or not at all.

One of the temptations which assails us is that of clerical gossip, when two or more are gathered together. In the interesting, if unprofitable and uncharitable "sizing up" of Bishops, Priests, and Deacons—for even episcopal robes do not furnish an impenetrable armor to the shafts of comment—one may be led into criticisms which should be abjured. Ecclesiastical and theological leanings are perhaps legitimate themes of converse; but dwelling at length upon methods of work which do not commend themselves, introduced often with the spirit, or for

the purpose of personal disparagement; upon faults of administration; upon lack of ability; or upon idiosyncracies of temperament or demeanor, approaches painfully near, if it do not actually trench upon, discourteous and unfraternal gossip, and may sometimes partake of the nature of unsubstantiated slander. It is really surprising that most of the parochial flocks have not scattered into the wilderness of indifference, so unwise, or unscholarly, or heretical has been their shepherding, as seen from the point of view of some critical clerical observers.

Nor is the defense of one another under the censorious or hyper-critical comments of a few of the laity as earnest as the situation would sometimes sanction. Here courtesy should assume the proportions of loyalty. I think one of the greatest tributes paid to a body of the clergy was in the expression of a layman some years ago, who, making inquiry of one clergyman concerning another, declared: "I know it is useless to ask you about any clergyman of your city, for none of you will say anything but good of each other." "In my own city," he continued, "it is rare to hear the clergy attribute any really laudable quality to their brethren."

It was a serious indictment of his own spiritual pastors, and let us hope not justified.

Perhaps, too, we need to remind ourselves that it were well to be punctilious in our demeanor to those coming, from time to time, among us. Here, it may be, "we offend all." The priest newly connecting himself with the Diocese, and appearing for the first time at one of our councils, feels, necessarily, the strangeness of the situation. Should he not be given a right hearty welcome by each one of us, individually, and of his own initiative! A formal announcement of welcome from the chair, and the lining up in a row for inspection and formal handshaking, scarcely meets the requirements of the situation. Sometimes one will come with the thought that he shall encounter a degree of hostility from those differing from him in Churchmanship. Were it not courteous to disarm him of this mistaken fear, and show him in a cordial word of greeting and welcome that "we be brethren"?

In this connection, may we not ask ourselves concerning our attitude to ministers of the religious denominations about us—not the attitude theological and ecclesiastical, for that is a different question—but that pertaining to those exchanges of courtesies which are dictated by the instincts of kindly good will and personal consideration? It will so happen, now and then, that advances of friendliness and Christian interest will be made to our clergy by ministers, accredited in their own connection, and honored and loved by the people at large. A call of respect and welcome from such as these surely demands response, to ignore and withhold reciprocal politeness would seem to place one under the ban of discourtesy, to say the least, and gives rise to unnecessary antagonism and alienation. However rigid our views of Church and creed may be, there need be no sinking of principles in conserving friendly attitudes to those who are without. Personal aloofness, or "offishness," has never commended the Church to either consideration, esteem, or contemplated conformity of those who imagine themselves held in contempt as schismatics and heretics. Kindliness must disarm prejudice, while seeming disdain will arouse it. But here courtesy should be an instinct, stripped of any ulterior motive.

I have sometimes thought that one thing of which we need to disabuse our minds is that we are a privileged class, who may defy the conventions of society in its niceties, conventions based upon consideration of each for the other. I cannot see why a clergyman should not answer letters as promptly as the occasion demands. I do not understand why requests for information should not be responded to without delay. I do not know why invitations should not be accepted or declined within reasonable time. I cannot imagine why, when one is to be entertained at a clerical gathering, he should not inform his host at what hour and by what train he will arrive; or why, when returning to his home, he should not write, expressing his appreciation of the courteous hospitality extended. I do not understand why these, and similar things of polite convention should be neglected. I only know that such is a negligence which too largely obtains, manifesting carelessness which does not comport with the accredited dignity and refinement of the clerical order—carelessness at which umbrage is taken and which justly provokes criticism. "I can always be sure when I meet an Episcopal clergyman," once said an old Congregational minister, "that I am meeting a gentleman." Now a gentleman will be considerate always, and courtesy and conformity to the

best conventions of society spring, in the last analysis, from kindly consideration.

And shall I not say, as we think of our courteous bearing towards the laity, that the gift of tact, so essential to the continued success of the clergy is, in the final estimate, nothing else than that kindliness of heart, which would spare unnecessary annoyance, pain, or humiliation? The merely politic man will withhold necessary truth for the sake of personal popularity. That were indefensible. Truth must be spoken without fear or favor. But even truth may be so spoken as to be brutal. If, for instance, rebuke must be administered, it is not as punishment, but as corrective of error and as persuasive to amendment. Scathing reprimand has never yet compassed either of these ends. We must assume that much error proceeds from ignorance and thoughtlessness, rather than from wilfulness. There are, as a general course of procedure, two ways of trying to accomplish things desired; the one severe and inconsiderate, if it deal with human sensibilities, and the other kindly, though positive and direct. It is said of the late Bishop Williams of Connecticut, that those of his clergy who fell under his adverse criticism, loved him better for his censure, because his tactful utterances, made effective by his great-heartedness, presented a convincing plea and an irresistible appeal. It is a spirit to be emulated and cultivated by others of the lesser clergy.

In closing, let me emphasize again the importance of careful attention to life's social details. This should not be underrated; for it is ours, by every means, to avoid unnecessary criticism, and preserve the respect of, and influence among, all classes. Defiance of opinion and of wholesome convention cannot compass this.

It is ours, above all, to foster the spirit of fraternity among ourselves, even though at the seeming price, at times, of personal and parochial gain. The "cleric" with sensibilities ever alert for offense is to be deplored, as well as the "cleric" so aggressively ambitious as to be willing to trench upon grounds which another's right and the spirit of courtesy would forbid. They are both "clerics" unanimated by the large and generous spirit which should characterize all who serve their Lord in singleness of aim and purity of purpose.

THE COOKING SCHOOL.

By MARY JOHNSON SHEPPERSON.

THIS is, I think, even more important than the sewing school, as health and morals are largely affected by food. In teaching, begin work with familiar, and therefore favorite foods, such as potatoes and bread. Encourage the girls or women to bring recipes of their own. There are endless possibilities, too, in odds and ends—left-overs. Anyone can make good things out of the best material, but it takes genius to make palatable "the tail-end of nothing."

When will the ever-present baker's pie and cake be replaced by good, substantial puddings of prunes or apples? I have a delicious potato pudding—a left-over—which tastes exactly like pumpkin pie. From the known and toothsome, proceed to the unknown and therefore untried foods; namely, most of the cereals, save oatmeal, and all of the cheap vegetables excepting potatoes and onions. True, the others sometimes figure in a stew or a soup, but they do not usually appear in solitary splendor.

The cooking class teaches economy, money value, and hygiene. That it may also stimulate self-reliance, use some recipes from the newspapers—these instructions are within reach of all. Also encourage the use of the many free recipe books.

One cannot impress too carefully the danger of eating cheap meat and of drinking impure milk. Quality rather than quantity. The drinking-water in tenements, too, should unquestionably be boiled.

The trouble in most homes is not a lack of money, but of wise expenditure; not an unwillingness to do right, but ignorance of the laws of health—hence, poverty, and sickness, and crime. St. Paul spoke truly when he connected over-eating and drinking with our daily pursuits, and commanded all to be done to God's glory.

It is almost awful to look at the overwhelming beauty around one, and then think of moral evil; it seems as if heaven and hell, instead of being separated by a great gulf from one another, were absolutely on each other's confines, and indeed not far from every one of us.—Dr. Arnold.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days."
Part I.

By the Rev. ELMER E. LOFSTROM.

THE PROGRESS OF THE KINGDOM AND THE TRIUMPH OF THE KING.

FOR THE SIXTH SUNDAY IN LENT.

Catechism: XV., Word "Sacrament." Text: St. Matt. xxi. 9. Scripture: St. Matt. xxi. 1-11. Parallel accounts, St. Mark xi. 1-11; St. Luke xix. 28-44; St. John xii. 12-19.

FOR Palm Sunday and Easter Day we leave the story of the Church of the Apostolic Days, to recite again the climax of the Gospel that was being preached at Antioch in those first days, as it is still being declared to-day.

To understand better the significance of the triumphal entry into Jerusalem on that Sunday of the week of His Passion, we need to go back a few days to the beginning of this journey which had such a dramatic ending. Having left Ephraim, whither he had withdrawn after the raising of Lazarus, he begins to make His way toward Jerusalem. Then as "His hour" draws near, all ordinary ministering and teaching is dropped; and His journey, sanctified by its stupendous purpose, becomes the controlling factor. At a certain point, perhaps when the Jordan was crossed, this becomes so evident that all those of the synoptists record this remarkable "ascent to the altar." A change came over Him, so manifest that the following crowd as well as the twelve felt an awe and fear as they saw the effect of the burden that rested upon Him. Something new and strange was on His face and revealed in His bearing as He began that journey and entered into the shadow of the Cross. The twelve fell back, and He went before them and led them on—alone. He told them what it meant; but "they understood none of these things and this saying was hid from them and they perceived not the things that were said" (St. Luke xviii. 34; see especially St. Mark x. 32-34). Understanding not, they were perplexed and could give Him no sympathy. So He led them on—and the crowd following was afraid.

When thus He was "passing by" blind Bartimaeus, who cried out for mercy and blessing, His disciples thought that He might not be interrupted even to hear that cry of distress, and tried to still the voice. That, more than anything else, shows what a change there must have been upon Him. The meal at the house of Zacchaeus and the parable of the Pounds spoken, because He was nigh to Jerusalem and they thought the Kingdom of God was now immediately to appear, are but incidents of the journey; "and when He had thus spoken He went on before, going up to Jerusalem." They still fell back and dared not walk with Him.

There was evidently something of that same mysterious change in His face and bearing even at Bethany with those He loved, and when Mary brought her alabaster box of exceeding precious ointment and poured it on His head and feet, "to prepare [Him] for burial." And it was the next day that the entry into the Holy City took place and the remarkable demonstration—foreseen and foretold through an inspired prophet, 500 years before—may also be a testimony to the continuation of this exalted bearing. The whole multitude felt the power of the subdued Glory in Him, and rendered Him an homage which He accepted. To the Pharisees who, "from the multitude said unto Him, 'Master, rebuke Thy disciples,'" He answered: "I tell you that if these shall hold their peace, the stones will cry out."

It would seem to be clear from a study of this whole ascent to Jerusalem that the wonderful tribute of the crowd was much more than a causeless demonstration of the Passover crowd, coming out to meet Him because He had raised Lazarus from the dead. That was one reason, St. John tells us, but not the only one. "They heard that Jesus was coming to Jerusalem," was the other. Evidently the crowd that, awed, had followed Him at a distance, had passed on into Jerusalem as He remained at Bethany for the sabbath, and had explained that journey and their hopes that the Messiah's Kingdom was now to appear (St. Luke xix. 11). All the common people, especially those who were at Jerusalem only for the Passover, then went

out to meet Him, and hailed Him as the King of Israel, come in the name of the Lord to bring in the everlasting Kingdom of David (St. Mark xi. 10). Strange as it may seem, Jesus' own disciples did not recognize that all this had been done as foretold should be done for Messiah, until after that Jesus was glorified. Its foretelling with such particularity shows that both prophecy and event were the work of God. There was nothing accidental about it; it was part of the realization of the greatest event in the history of the world—an event which had been preparing through the ages. St. Matthew it is who always seemed to realize that aspect of His life, and who continually says: "This was done that it might be fulfilled which was spoken through the prophet." He sees God's hand back of both, and planning it all from the first.

Another significant thing to be pointed out is, that although Jesus this day received this ovation from the crowd which hailed Him as the Messiah, He realized perfectly that before another sabbath another crowd would be crying, "Crucify Him." He knew that whatever "the common people" from the country around might say or do, He was not to be accepted by the nation and its capital. For it was on this same triumphal entry as He sat on the ass's colt that, as a turn in the road brought into view the city and Temple at the foot of the mount and across the Kedron, He broke out into loud weeping. He could not restrain the sobs of sorrow which broke from Him, as He looked on the fair city whose day of Grace and opportunity was now forever gone. The sure, swift judgment was soon to come (St. Luke xix. 41-44).

He went on into the city and into the Temple; "and when He had looked round about upon all things, it being now even-tide, He went out unto Bethany with the twelve." The next day He returned, and, for the second time cleansing the Temple, took charge of it, and His final teaching and healing took place there in His Father's House.

Early in the morning all the people came to Him in the Temple. They all "hung upon Him, listening," while the children's voices sang there the perfected praise of that same triumphal song, "Hosanna to the Son of David" (St. Matt. xxi. 15).

Meanwhile the powers of darkness were gathering their forces for the great hour when they were to do their worst—and be overcome.

LENT.

"Come ye apart." It is the holy call
Of One we love, and gladly we obey,
Leaving behind the cares of earth and all
Its noisy din, to wander far away
With Jesus Christ, our Saviour and our Lord,
To share His vigil in the wilderness,
To drink His cup, to feel His Soul outpoured
In wrestling prayer that God the world will bless.

Like sweetest music falls the Voice Divine
Upon our ears, and as we see recede
The City walls behind us, for a sign
We mark the footprints on the road that lead
Straight to the desert, where the Lord awaits
His dear disciples in the shadows dim;
For only those who go outside the gates
Of human pride have fellowship with Him.

To dwell apart with Christ for forty days,
What sacred joy is in the very thought!
No longer can the veil of earthly haze
Obscure His Presence, as our souls are taught
The precious secrets of the Lord our God,
The warmth and radiance of His glorious smile,
And praise Him that howe'er we toil and plod,
He calls us now apart to rest awhile.

HELEN CHAUNCEY.

A NEW ERA dawned upon the human race when, amid the wonder-stricken listeners in the synagogue, Christ appropriated to Himself the prophecy, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." It should never be forgotten that true humanity is the product of Christianity. Not until men were taught that whom the Son makes free, they are free indeed; not until He was proclaimed who Himself took the form of a servant and died the death of a slave on the Cross, did the day of liberty begin to break for slaves, a day which neither the theories of the stoics, nor Seneca's fine words about the dignity of man, could have brought without the teaching and the example of the holy and compassionate Nazarene. He revealed the value of man as man, a value shared by all, apart altogether from the accident of outward condition.—*Great Thoughts.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

ENGLISH CATHEDRALS.

To the Editor of *The Living Church*:

I AM much indebted to the Rev. Gerald H. Morse of the Diocese of Brechin, Scotland, for drawing attention to the error in my letter on English Cathedrals. A "Pro-Cathedral" such as that of Argyll was not under consideration. It is evident that I had overlooked the Cathedral at Inverness. There are, of course, a number of Cathedrals which have been formed out of parish churches, such as Manchester, Newcastle, and Southwell in which the rectors have retained their rights.

With reference to St. Mary's, Truro, I have always understood that the new Cathedral was erected on the foundations of the old St. Mary's parish church, but I may be mistaken. Under Act 50 and 51 Vict., a Cathedral chapter was formed of which the Bishop became Dean, but I rather think that Canon Gardiner retains the ancient office of rector of St. Mary's, but it is many years since I visited Truro. Its parish church was known in the history of missions as that of Henry Martyn, the eminent missionary. I think upon careful investigation, it will be found that unless some special statute, as in the case of Truro, constitutes the diocesan as Dean, the Bishop has not absolute authority in any English Cathedral, and perhaps not in any Scottish or Irish Protestant Cathedral. In other words, throughout the whole Anglican communion it is always assumed that the Bishop's powers are limited, not only with regard to his Cathedral, but with respect to every parish church. At the English Reformation, when the absolute authority of the Pope was dispensed with, very great care was taken not to make "Popes" of Archbishops and Bishops. In our American Church, from time to time there have been efforts made on the part of Bishops (notably in a well-known divorce case) to grant "dispensations." But I venture to think that in our Protestant Catholic Church, the "binding and loosing" is a priestly act, and not episcopal as far as moral obligations are concerned.

New York, March 5.

THOMAS P. HUGHES.

THE REFERENDUM IN THE CHURCH.

To the Editor of *The Living Church*:

THE objections to the Referendum are its late failure to either ascertain the mind of the Church or to carry out what was desired in two diocesan memorials; the ignorance of the laity—admitted by some of them—and the false standard of authority which it would help forward. The Bishops would not consent to its adoption, any more than they would to the pulpit fellowship desired with Presbyterians, Unitarians, and others. The Church's hope lies in the Bishops' realizing and acting upon their duty of taking the initial legislative action in what concerns her aggressive work on Christian reunion. A memorial to this end would never go amiss.

T. A. WATERMAN.

MEN AND THE MINISTRY.

To the Editor of *The Living Church*:

WHY are so few young men offering themselves as candidates for Holy Orders?

Many answers have been given to this question, all of them, perhaps, giving real causes for this shortage; but I am convinced that one of the most potent causes has not yet been named.

I do not believe it to be true that the young men of our day are less self-denying and zealous for their Master's service than those of preceding ages.

I do not believe that \$800 and a comfortable rectory, or \$8,000, for that matter, would draw a great many more men of the right kind to the ministry than we have at present.

I do not believe that the thought of poverty, or hard work, or of any other trial which rightly belongs to the sacred minis-

try, ever deters any man, who is really worth having, from offering himself. The young man who at all realizes what the ministry is, expects to endure these things as a good soldier.

What the young men of our day do fear, and what they will not bring themselves to face, are certain evils within the Church; for which we are all responsible, and which must be amended if the Church is to do the work God has called her to do.

They are willing to go out and battle manfully against everything which proclaims itself the enemy of Christ; but they are not willing to be shot down by their own mutinous soldiers; or to be ordered out to execution by their superior officers, for no fault other than that of obeying their great Commander in chief.

The young men of this day and generation are not fools, their eyes and ears are open, and they see things as they are. They realize that, while there is every kind of discipline for a priest, there is very little for a layman; and that whenever a priest tries to discipline a member of his congregation he is likely to be worsted.

They know of earnest, faithful, hard-working priests who have been actually forced out of the active ministry because of the wicked rage of some powerful layman.

They know of Bishops who, instead of actively championing the right, have allowed the most flagrant acts of injustice towards clergymen to go unrebuked, because the laymen are always with them, and the clergy come and go; and of others still, who seem to think they are the authors, rather than the administrators, of the laws of the Church.

Do I magnify these evils?

Ask any of the thousands of faithful priests who are serving the smaller parishes and mission stations. This is a very sore spot, and one which must be uncovered if it is to be healed.

The writer feels that he is able to speak of this matter with temperance, and charity, for he has no personal grievance to air. The lines have fallen unto him in a fair place, and he has been universally fortunate in his parishes, and in his chief pastors; but he feels that someone should speak for those who hesitate to speak for themselves, and point out this evil which repels men from the ministry.

The remedy lies in the hands of the clergy themselves.

Let them constantly and consistently teach their people how high and holy a thing the Priesthood is; that the ministers of Christ are His ambassadors, that those who reject them, reject Him who sent them.

When the laity have once learned this, the parish priest will be no longer looked upon as the "hired man" of the congregation.

We must also insist upon some system of Appellate Courts, so that the clergy may be sure of protection against injustice; and then there will be no lack of candidates for Holy Orders.

Those who are content to be called "Protestant Episcopal ministers," should not complain if they are treated as Protestant ministers—as those who have no divinely given ministerial authority.

Catholic priests, who believe in their priesthood, are worthy of better treatment, and they will receive it when they have educated the people up to their standard. J. E. CURZON.

Houghton, Mich., March 5, 1904.

"SING" OR "SAY."

To the Editor of *The Living Church*:

WE SHALL get into difficulties if we insist upon a hard and fast interpretation of the words "say," "sing," and "read" in the Prayer Book. We were taught in the Seminary a good many years ago—no matter how many—that "reading" included "saying" and "singing"; but "said" was never "sung," and "sung" was never "said." After a careful examination of the directions in the Prayer Book, I doubt if the compilers ever attached such exact meanings to those words. If they did they were not consistent. On the contrary, they seemed to study variety, and if they made distinctions, it was in a loose and popular way. Their object appears to have been to direct what things were to be done, and to indicate the persons who were to do them. Occasionally, in parts of the service that naturally would be sung, where singing was possible, singing is indicated, but permission given to "say" without singing.

The word "say" is a general word to indicate what is uttered, recited, used, etc. "Reading" usually refers to a lesson,

long exhortation, etc., but not always. "Sung" seems to be used in its ordinary signification.

Morning and Evening Prayer are "said," although parts of it are allowed to be "sung." Children may come to Confirmation when they can "say" the Creed, etc.

The minister shall begin the Offertory, "*saying* one or more of these sentences following," and "whilst these Sentences are in *reading*, the Deacons, Church Wardens," etc.

The introduction to the "Trisagion" shall be *said* or *sung* by the priest, but the Trisagion itself by the priest and people shall be—what? not sung, because the priest says "evermore praising thee and *saying*."

To show how the compilers of the Prayer Book seemed to study variety in their directions, more than to make dictionaries, take the rubrics in Morning Prayer. The minister begins Morning Prayer by "reading" one or more sentences. When the Exhortation is omitted, he may "*say*" instead thereof, etc. When he passes at once to the Lord's Prayer, he "pronounces," etc. He *says* the Exhortation. Other exhortations are *read*. Declaration of Absolution is *made*. The people "*answer*" "Amen." The minister *says* the Lord's Prayer. The people "*repeat*" it. The *Venite* is "*said*" or "*sung*" except when it is "used" in the Psalms. The Psalms *follow*. The *Gloria Patri* may be "sung or said," the *Te Deum* "said or sung." Versicles are "pronounced," Collects *follow*, the Communion Service is "*read*." (Does that mean "said or sung"?) The sermon "follows." Usually in practice it is read, said, used, added, pronounced, sung, but seldom "followed."

The Litany is to be "used"; no directions as to *saying* or singing. Special Prayers are *used* before the final Prayer, when the General Thanksgiving "is not *said*."

Special Thanksgivings are "used" except the first, which is "said."

As a whole, "A Penitential Office for Ash Wednesday" is to be "*read*"; but the several parts are to be "*said*."

A Hymn may be *sung* before Communion. Is it unlawful to *read* one?

The Creed is to be "*said*." Is it unlawful to "*sing*" it? Or do good rules work only one way?

If one minister "*says*" the Creed in a monotonous tone at his natural pitch, or what is really an unnatural pitch, and another says it in a monotone, on G, for instance, do they not both "*say*" it? and cannot the people readily "*say*" it with either?

I fail to see in the Prayer Book such a use of the word "*say*," as to make it unlawful to say the Creed in a devotional manner, with musical rather than rhetorical inflections.

Kent, Conn., March 7th, 1904.

G. H. SMITH,

Rector of St. Andrew's Church.

To the Editor of The Living Church:

UNDER the heading—Singing and Saying—your correspondent, Mr. John B. Uhle, tabulates twenty-two rubrics of the Book of Common Prayer, but unfortunately leaves out of his list four (4) of those most interesting and apropos to the subject discussed; namely those which direct that The General Confession, Our Father, *Gloria Patri*, and The Creed shall be *said*—neither "*sung* or *said*," nor "*said* or *sung*," but just *said*.

While it seems clear that the "*said*" here used both in the offices and in the Divine Liturgy may mean *recited* in the speaking or singing voice, it seems equally clear that these particular portions of the "offices" are for the use of *all the worshippers*, and must be *said* (either in the speaking or singing voice), but not *sung* as an anthem and thus relegated to the choir alone.

St. Clement's, Brooklyn.

FRANCIS H. MILLER.

AS TO SINGING THE CREED.

To the Editor of The Living Church:

YOUR correspondent, the Bishop of Fond du Lac, draws attention to an interesting and significant fact when he quotes Dean Goulburn's words stating that the Nicene Creed is directed "to be sung or said (not as the phrase commonly is, said or sung), as if the preference were given to singing." These words, let us remember, had reference to the English Prayer Book, which the compilers of the American Prayer Book had as a model if they wished to secure uniformity of practice, but from following which they refrained in every single case in which the Creed is given. In considering this, or any other subject, we all ought, of course, to welcome light from historical

sources; but, I take it, the main thought in the minds interested in this discussion is: "What is directed, or sanctioned, by the Prayer Book we are using?"

The English Prayer Book says, before the Apostles' Creed, in Morning Prayer: "Then shall be sung or said," etc.; in Evening Prayer: "Then shall be said or sung" (reversing the order); and, before the Nicene Creed in the Communion Service: "Shall be sung or said." The American Prayer Book says in every case "shall be said," and (curiously enough, and, surely, not without significance) in each of the cases cited above, the direction "shall be said" is immediately preceded by a contrasting rubric: "Shall be sung or said."

St. Paul, Minn.,

Yours very truly,

March 11, 1904.

ERNEST DRAV

THE BOSTON ADDRESS OF THE BISHOP OF ARKANSAS.

To the Editor of The Living Church:

IT IS a disgrace and a shame for one of the Bishops of this great American Church to denounce unjustly the negro race in the most prejudicial and infamous language possible, and yet put up a pitiful cry in the North for funds to conduct the missionary work of the Church among a race in whom he has no faith and does not believe them capable of receiving the Christian religion sufficiently to develop to any high degree of commendable or durable civilization.

During the last twelve months Bishop Brown has made in public, at least three offensive, unnecessary, and damaging utterances against the negro. We want to say that his remarks are doing the Church, as well as the negro race, a great harm. We know, personally, self-respecting and representative negroes who would have joined the Church recently, but the utterances of Bishop Brown turned them away. No self-respecting negro will enter the Church after reading such fire-eating speeches as our Rt. Rev. father's before the Boston Church Association, and, moreover, such speeches make the work of the Church among the negroes more difficult to perform and are the causes of much of the mistreatment and lynching of black men.

The negroes of this country, while not unlike other races, have their good and bad, are making tangible progress.

There are in the Southland 26,530 negro schools, where 2,560,000 negro boys and girls have learned how to *read*, *write* and *count*, and a large number of them have mastered the graded and high school and college studies, and many have had professional studies. They have about 1,000 graduates in divinity, 850 in medicine, 150 in pharmacy, and 400 in law. In the colored schools there are 1,512,890 pupils and 25,125 teachers. They have 160 good schools for higher education, and 15 colleges governed by presidents of their own race. They have 200 journals and 10 creditable magazines published by their own people. They have more than 125 authors.

Their real estate is estimated at \$285,570,882.

In the face of this advancement, Bishop Brown makes his tirade upon this people, instead of advancing some practical and common sense ideas for the good of this race, which the Church might profit by his wisdom and do the work of our Adorable Lord according to the Scripture doctrine of the Fatherhood of God and the Brotherhood of Man.

E. THOMAS DEMBY.

St. Peter's Rectory, Key West, U. S. A.

To the Editor of The Living Church:

I CANNOT see, sir, why any one should volunteer to defend Bishop Brown for what he is reported to have said in Boston, by way of apology for the lynching of negroes in the South. If he did not say what the secular press charges him with saying, he owes it both to the Church and the world, and indeed to himself, to come out over his own signature and deny, with abhorrence, the words and the sentiments with which he stands charged with uttering. No one else can possibly clear him from the charge of extenuating, or apologizing for, the frightful atrocities of lynch law. When he denies the utterance of the words attributed to him, as publicly as the charge was made, then it will be in order for other men who heard his address to corroborate his testimony. But until Bishop Brown himself, over his own signature, denies that he used the language attributed to him, and repudiates the sentiments contained in that language, no one else can clear him of the awful responsibility.

Remember, sir, that it is not a question in which the South alone is concerned; nor is it a question of color or race alone;

ONLY GOOD ENOUGH FOR EPISCOPALIANS.

To the Editor of *The Living Church*:

ALTHOUGH this "Broad" Diocese was not numbered among those that declared in favor of expunging a certain word from the legal title of the Church, it is refreshing to learn that there are "Broad" Churchmen and even members of the sects who occasionally interpose an objection to the term "Protestant." At a meeting of non-Roman citizens in Cambridge, March 11th, in aid of the "Holy Ghost Hospital," an institution founded by the well-known Roman Catholic temperance advocate, the late Father Scully, a name was sought for the relief association. The "Protestant Aid Society" was proposed, but the first word was so unpopular that a committee was finally appointed to find a suitable name and report later.

According to the Boston *Herald*, our own Dean Hodges of the Cambridge Theological School said the word "Protestant" had a "grim, forbidding sound," while the Rev. Samuel Crothers (Unitarian) also objected to the word. In fact it is stated the term was not favored by any of the speakers.

Boston, March 12, 1904.

FRED H. GLASBY.

ORGAN RECITALS IN CHURCHES.

To the Editor of *The Living Church*:

DURING this Lent my attention has been called to a practice which seems to be gaining favor in many of our churches. This custom is the giving of organ recitals in the church. No objection can be raised to the music rendered because it is non-classical, for, usually, it is the work of some of the great composers.

Are such recitals justifiable because they are classical? Do they not tend to detract from the honor and dignity of a building that has been consecrated to the worship of Almighty God?

Very truly yours,

DWIGHT W. GRAHAM.

Hartford, Conn., March 11, 1904.

ST. BARTHOLOMEW'S CHURCH, CHICAGO.

To the Editor of *The Living Church*:

IN CONNECTION with the lamented death of the Rev. Mr. Tate, as also in relating the work of the late energetic rector of St. Bartholomew's, Englewood, the Rev. B. F. Matrau, your correspondents were misinformed in regard to the history of that parish, where each of the above did so creditable a work.

St. Bartholomew's mission was started in 1881, the then rector of St. Mark's, Chicago, the Rev. Dr. Fleetwood, holding the first services. He and the laymen of Englewood associated with him, may be considered the founders of the mission. In the next year, at the earnest request of Bishop McLaren, and by his formal appointment, the writer's father, Mr. Albert E. Neely, became warden. The Rev. H. C. Kinney was appointed in charge and they may with justice be called the establishers of the mission.

The mission became St. Bartholomew's parish in 1886, with the Rev. H. J. Cook, now of the Diocese of Pennsylvania, as rector. For the year previous he had been priest-in-charge of the mission. To him is fairly due the credit of forming the parish. The writer was a member of the vestry elected on that occasion, and served two years as treasurer of the mission and of the newly-formed parish. The Rev. O. C. Tate was called to the rectorship of a parish already established. Under his ministrations, the parish made marked progress and the lot was bought on which the church now stands.

The Rev. Mr. Matrau, who succeeded, built and maintained, with indomitable energy, the church edifice that will ever be associated with his great zeal.

These items are written from memory, but I am sure of their substantial accuracy and they are given for that reason.

If the details of parish history are given in your diocesan reports, they should be given by those who are in position to know the facts.

Yours truly,

(Rev.) HENRY R. NEELY,

Priest-in-Charge, St. Andrew's, Kokomo, Ind.

MAY THE BISHOP LICENSE SECTARIAN MINISTERS TO OFFICIATE IN THE CHURCH?

To the Editor of *The Living Church*:

IN YOUR last issue you express your dissent from the learned editor of *The Church Standard* in the position he has assumed as to the authority of a Bishop to license one who is not

question of meting out terrific vengeance for one. We of the North are not so free from the spirit of vengeance, that we can afford to regard this as a natural Southern atrocity. Our lawless elements are the mobs of the South. We, too, shoot and hang; instance we have burned a negro for the abominable crime against womanhood. And we hang or shoot murderers of the same race, when they dare to shoot or kill a white man. In like conditions, lynchings would be as prevalent in the North as they are in the South. They are not confined either to cases of vengeance for the one abominable crime; they are extended to the visiting of like vengeance for other crimes also. There can be no possible justification of, or apology, or extenuation for such crimes against law, if not against justice. If Bishop Brown has been indeed guilty of apologizing for the lynching of negroes in Arkansas, or anywhere, he has sinned against his own Order, against the South, against the North, against law, against the religion of Him whose minister he is. If he has not been guilty, then he owes it to himself to repudiate the savage lawlessness of mob rule.

Let it be remembered that the question is not whether negroes or white men shall be burned, or hung, or tortured, for violence to womanhood; but as to whether these punishments shall be inflicted by the State, in accordance with law previously enacted, or by a ruthless mob in defiance of law. If the conditions be such in the South, that the awful penalty of torture and burning is necessary for the protection of womanhood, let the state enact the law, and enforce it against black and white men, after conviction. Then we shall know what the best men and women of the South think it necessary to do, in order to protect themselves from savage lust. But until they do enact such awful penalties for crime, neither Bishop Brown, nor an angel from heaven can show that the true men of the South are in favor of the savage lawlessness which sends a negro transgressor to his awful doom without due inquisition or administration of law. Bishop Brown owes to himself to clear himself and his Episcopal office of the weighty responsibility of uttering an apology for lawlessness, which the very best men of the South are straining every nerve to curb. It is not enough to say that Bishop Brown's expressions were "unguarded." A man needs not to be guarded in giving expression to opinions which he does not hold. Does Bishop Brown, in his own mind, justify, or extenuate, or apologize for, lynch law against any class or race of men, for any crime, where the courts run, and the orderly execution of law is in full operation? The Church and the nation will take his own word, over his own signature, for that. The words of no apologist for him will answer.

JOHN WILLIAMS.

Omaha, March 12, 1904.

[Unless the Bishop of Arkansas shall desire to close this discussion, it is now at an end (so far as any relation to his own address is concerned) in the columns of *THE LIVING CHURCH*.—EDITOR L. C.]

THE ORTHODOX GREEK CHURCH IN PHILADELPHIA.

To the Editor of *The Living Church*:

ON SUNDAY morning, March 6th, 1904, I visited the Orthodox Greek Catholic church in Philadelphia (St. Andrew's chapel). This little chapel stands at 5th and Fairmount Ave., in this city. It was used at one time as a stable, and now it is consecrated to the service of God and His Holy Church. On each side of the principal entrance are two large paintings: the one representing the Virgin Mary with the Holy Child in her arms; the other, our Blessed Lord and Master. Many tapers burn without the rood. I was glad to see within the sanctuary an Anglican minister, the Rev. S. W. Fay. Bishop Tikhon, the Orthodox Bishop of North America, celebrated the Lord's Supper. I met the Bishop after the celebration and had a long talk with him about our blessed Church and reunion. The Bishop and his priests received us kindly and said he prayed daily that there would be only one Church in the United States, and that he hoped would be the American Church. The Bishop said Bishop Grafton would be at the consecration service of Bishop-elect Innocent, on next Sunday. The Anglicans present received the Bishop's benediction, and departed with no other intention than that of praying that the One Catholic and Apostolic Church of Christ shall be one even as our Father in heaven is one.

Philadelphia, Pa.,

Yours sincerely,

March 7th, 1904.

JAMES McCULLEN, JR.

a minister of the Church to preach. I am not concerned to defend that gentleman, as he is quite able to defend himself if he sees fit. Nor do I think it would be desirable for clergymen of other denominations to preach in our churches as a rule. Nor do I think that that would satisfy them, as the editor of *The Church Standard* seems to think it would. What they demand is the full recognition of their ministerial character. But as to the abstract question, the right of the Bishop to license men who are not in full Orders to preach in our churches, I think there is no question.

You say it must be shown where such right is given to the Bishop. I point you to the Ordinal, where it says that a deacon may "preach if he be licensed thereto by the Bishop." And the Canons in regard to clergymen ordained by foreign Bishops, in communion, and not in communion, with this Church, and in regard to lay readers, and the constant practice of laymen who are not technically lay readers making addresses, presumably with the authority of the Bishop, for without that authority it certainly could not be done—are all based on the inherent power of the Bishop "to license" those who have not the authority by virtue of ordination, to preach, or officiate by reading prayers in our churches.

Back in the times of Queen Mary and Queen Elizabeth, no priest could preach unless he had special license to do so. And earlier still, whole orders of men, as the Preaching Friars, were in the same way licensed to do so by the Bishop. There have been numerous instances in which Bishops of our own Church have duly licensed persons not in Episcopal orders to preach on special occasions. I happen to know of our present Presiding Bishop, and the Bishop of the Diocese to which I belong, having done so.

The Bishop is the source of all authority in the Church, and as he can convey the right to celebrate and administer the sacraments of ordination, so he can license to preach or read in the Church, which are not sacerdotal functions, for which Ordination is necessary.

G. WOOLSEY HODGE.

Philadelphia, March, 1904.

TWO INSTRUCTORS NEEDED IN SHANGHAI.

To the Editor of *The Living Church*:

DR. POTT writes me on February 11th, that he finds on his return to St. John's College, Shanghai, that the demand for education under Christian auspices increases steadily, as evidenced by the application of 265 young Chinamen for the 50 vacancies resulting from the graduation of the last class.

The new College building is to be opened early in September, and will enable St. John's to receive about 350 instead of its 230 present students.

All this growth necessitates additions to the teaching staff. Two of the young Chinese who graduated last January will become teachers in the College, but there is also need for two young American laymen to take places on the Faculty. Dr. Pott has asked me to make this need known, and on behalf of Bishop Graves and himself, to ask for volunteers. One young man has offered and will go out in August. Is there another layman in the Church, about 25, a college graduate with some teaching ability and preferably some teaching experience, who would be willing to consider taking work at St. John's?

A post on the Faculty of the College means a share in the work of one of the most successful institutions of its kind in the world, and an institution, moreover, which is making every year marked and valuable contributions to the welfare of the Chinese Empire. Full particulars may be obtained from the undersigned.

If any of your readers know young men who might be available for this post, but who are not likely to see this letter, I should be grateful if they would place them in communication with me.

JOHN W. WOOD,

251 Fourth Avenue, Corresponding Secretary.
New York, March 10, 1904.

RUSSIAN EPISCOPAL CONSECRATIONS.

To the Editor of *The Living Church*:

IN MY absence from home a line was sent me to Seattle relating to a notice published in a late number of *THE LIVING CHURCH* (which I cannot conveniently obtain while travelling), and which refers to the consecration of Archimandrite Raphael.

I wish to say, in regard to episcopal ordination in the Holy Orthodox Church of the East, that a consecration by two Bish-

ops is perfectly valid, that there is no intimation in the Apostolic injunction as to the slightest irregularity of such a consecration, that in this instance, though but two Bishops act as consecrators, yet there are at least four Bishops interested who have taken official action, namely: Bishop Tikhon and Bishop Innocentius act for and by request of His Holiness the Orthodox Patriarch of Antioch (who resides in Damascus, and who in Synodal nomination appointed Raphael a Bishop, the latter belonging to his jurisdiction). The two Bishops in America, owing obedience to the Russian jurisdiction, could not act in this instance and consecrate without the consent of the Holy Synod of St. Petersburg. Bishop Tikhon was consecrated by seven Bishops and Bishop Innocentius by eleven.

Seattle, Wash.,

Sincerely,

March 4, 1904.

SEBASTIAN DABOVICIL.

A CORRECTION.

To the Editor of *The Living Church*:

MAY I point out a slight inaccuracy into which you have fallen when you state in your brief editorial note "that the only Bishop in the Anglican Communion since Reformation days who perverted to Rome was Bishop Ives . . . ?"

Have you not overlooked John Clement Gordon, who was the Anglican Bishop of Glasgow in the reign of James II. and afterward joined that exiled monarch in France? His case has recently become notorious from being cited by Leo XIII. in his Bull *Apostolicae Curæ*. His petition, considered by the Holy Office April 17th, 1704, states that he is an Anglican Bishop and speaks about his consecration to the episcopate being null on account of the want of legitimate succession of the Bishops in England and Scotland.

HOWARD B. ST. GEORGE.

Nashotah House, March 11, 1904.

[We gladly note the correction of what was manifestly a slip, and thank our correspondent for it.—EDITOR L. C.]

THE CONVENTION OF THE RELIGIOUS EDUCATION ASSOCIATION AT PHILADELPHIA.

[Continued from Page 695.]

Manual Work, the making of maps in relief, out of paper-pulp, clay, etc., the mounting of pictures and cut-outs, models of Bible articles and Temple furniture, stereoscopic pictures, etc., were illustrated, and actual lessons given in the practical application of this newest phase of self-expression, already so well known in the public schools. Many of our Church clergy visited this exhibit, and if no other benefit to the Church was accomplished than this, the Convention has all the justification it may need.

Finally, the impetus of the movement will go on, for its new General Secretary, Dr. Landrith, centering from his office in Chicago, has a budget of \$20,000 behind him, pledged or in sight from this Convention, to develop the work during the coming year. The bound volume of the addresses, too, will find many a reader, who will promulgate its ideals in his own local environment.

CLOSELY RELATED to reverence, as a germ of religion, is the love of the beautiful. Beauty—that mysterious charm which is spread over and through the universe—who is unconscious of its winning attraction? Whose heart has not softened into joy, as he has looked on hill, and valley, and cultivated plain, on stream and forest, on the rising or setting sun, on the constant stars and the serene sky? Now, whatever this love of the beautiful unfolds into strong emotion, its natural influence is to lead up our minds to contemplate a brighter beauty than is revealed in creation. To them who have eyes to see and hearts to feel the loveliness of Nature, it speaks of a higher, holier presence. They hear God in its solemn harmonies; they behold Him in its fresh verdure, fair forms, and sunny hues. To great numbers, I am persuaded, the beauty of nature is a more affecting testimony of God than even its wise contrivance. For this beauty of the universe is an emblem and revelation of the Divinity, and the love of it is given to guide us to the All-Beautiful—the Perfect Life.—W. E. Channing.

"IS IT A STRONG congregation?" asked a man respecting a body of worshippers. "Yes," was the reply. "How many members are there?" "Seventy-six." "Seventy-six! Are they so very wealthy?" "No, they are poor." "How, then, do you say it is a strong church?" "Because," said the gentleman, "they are earnest, devoted, at peace, loving each other and striving together to do the Master's work. Such a congregation is strong, whether composed of five or five hundred members."—Selected.

Literary

Historical.

Studies in English Religion in the Seventeenth Century. St. Margaret's Lectures. 1903. By H. Hensley Henson, B.D. New York: E. P. Dutton & Co. 1903.

The title of this volume is attractive. The period of which it professes to treat is one of great interest to all students of history. It is an era that includes many widely differing religious and political movements, and presents sharp contrasts of fortune in the ascendancy and defeat of the same polity, the assertion and repudiation of the same notion of religious belief, all within surprisingly short compass, and any investigation into causes and conditions must perforce exercise more or less over us of fascination. The seventeenth century witnessed the final settlement of the English Reformation, and the struggles and conflicts of the various parties, ecclesiastical and political, which preceded that issue, are so manifold and complicated, that any studies throwing additional light upon those stormy times await a ready welcome at the hands of scholars and thinkers, and, above all, at the hands of Churchmen on both sides of the Atlantic. Canon Hensley Henson in his preface disarms too rigid a criticism of his work on account of the necessary limitations imposed upon one who prepares lectures "intended in the first instance for delivery in a church." And again, "It is not to be inferred that unnamed authorities are also unknown and unused, or that important facts unmentioned are also unconsidered." Taking these limitations into account, let us then examine what Canon Hensley Henson has to give us as suggestions to stimulate our thought concerning the aspects and characteristics of such various topics as: The Pre-Laudian Church of England, Sabbatarianism, The Presbyterian Experiment, Erastianism, Casuistry, and Toleration. These headings of the six chapters of his book raise our hopes, only (it must be confessed with sorrow) to disappoint them. The lectures as a whole are shallow, imperfect, and sketchy, and seem animated by a strong bias in favor of a somewhat indefinable "Puritanism," which appears to be Canon Hensley Henson's ideal. In fact if one did not read "Canon of Westminster and Rector of St. Margaret's, Westminster," on the title-page of his book, one would be inclined to think that Canon Hensley Henson was a twentieth century Nonconformist who, though with far more courtesy than his spiritual forebears, was bent primarily upon discrediting the "Establishment." A scarcely veiled contempt pervades Canon Hensley Henson's book, from beginning to end, in reference to the very position and view of matters ecclesiastical, which he would be supposed to uphold. It is surely passing strange to be told, e.g., that "Modern Anglicans do not sufficiently remember that the older Anglicanism [so Canon Hensley Henson designates the vague and destructive "Puritanism" he so much admires] was in some important respects, a wider and worthier version of Christianity than that which for the last two centuries and more has monopolized the name." After a lapse of two hundred years and more, it is but natural that the faults and mistakes of the upholders of Episcopacy should be more clearly seen, but at the same time it is a curious and interesting phenomenon to find one who holds high preferment in the English Church taking quite so contemptuous an attitude in regard to that Church.

If we look more closely into Canon Hensley Henson's book, our sense of disappointment can but deepen. His picture of the "Pre-Laudian" Church is hardly fair to the true and deep piety of the Anglican Catholic School. Baxter did not have a monopoly of religious earnestness. One cannot help asking the question: Would the author have preferred a State Church of the German type to that of which he is a member? Of Sabbatarianism he treats more reasonably, and the setting up of Presbyterianism in England he describes with reference to the political necessity that compelled it, and hurried many into an advocacy of what was otherwise not congenial to them. The deliberate dishonesty of the "Wandsworth Presbytery," does not receive from Mr. Henson the stinging rebuke it deserves. Yet such attitude of mind was to be found only too largely in that "Puritanism" which Canon Hensley Henson so warmly admires. The lecture on Erastianism is superficial. That on Casuistry is also not satisfying. One cannot but feel that the author has not gone deeply or thoroughly enough into the Anglican, as distinguished from the Puritan, attitude towards the practice of Confession. Perhaps it is not too much to say that the closing words of the last lecture (on "Toleration") are the truest in the whole book: "Even now, after more than two centuries, it would be a rash thing to affirm that the settled temper of the masses is tolerant; interest in religion has declined, and zeal is very generally discredited. Men's passions are more easily engaged in the conflict of trade and class; we are all secularists now. It is in these altered directions of the popular interests rather than in any genuine im-

provement of the national temper that the security of religious liberty among us must perhaps be sought."

The period over which Canon Hensley Henson's lectures range is one of the most tangled and obscure in English History, but he has thrown no new light upon the subject. Rather are his lectures misleading and destructive, and unappreciative of the Anglican Settlement and heritage. To have devoted himself to a series of studies of Baxter, in order to bring out his relation to the stormy times in which he lived, would have been far better. As it is, we have at once too much Baxter and yet not enough for any new view of his personality. Canon Hensley Henson's book ought to have a large sale among the possessors of that sacred article, the Nonconformist Conscience!

H. R. G.

The Jesuits in Great Britain. An Historical Inquiry into Their Political Influence. By Walter Walsh, F.R.Hist.S. London: George Routledge & Sons. 1903.

The appearance of another book by Mr. Walter Walsh cannot but arouse interest and curiosity. He is earnest to a fault on behalf of the cause which he espouses, and his writings must attract our attention on that score alone, even if we are not prepared to accept either his facts or his conclusions. At the same time, it must be admitted that he is in a fair way to give us more "facts that really did happen" when he takes up the investigation of the part that the Jesuits played in the political machinations of the sixteenth and seventeenth centuries, than when he was (albeit unconsciously) building "mare's nests" and calling the result the *Secret History of the Oxford Movement*.

But when one has given to Mr. Walsh all the credit that is possible for much diligent hunting amid State Papers, and the writings of English Roman Catholics against the Jesuits, yet by no stretch of imagination can the book which he has written be called history. It reminds one very much of the marvellous tales that fill the columns of our daily papers, the product of the imagination of that amateur detective, the average newspaper reporter. A few facts, or even a number of facts, are driven into the service of a haphazard guess, without reference to proportion or correlation, and the outcome is a thoroughly sensational story, and defamatory of someone, whether guilty or not. Mr. Walsh seems to be chronically suspecting someone or other, and would appear to be unhappy unless so engaged.

One does not need to be a Roman Catholic, or to hold a brief for the Society of Jesus, in order to be sure that the methods once employed by that Society in England, in the time of Queen Elizabeth, have been long ago laid aside. It is indeed no injustice to all concerned to say that it is really hard to find as many heroes as one would like among the ranks of any of the parties, religious or political, during the period under consideration. The violence of controversy, the utter "contrariness" of Papist and of Protestant, of Puritan and of Pilgrim father, is painful in the last degree to anyone who dips below the surface of the times included within the scope of Mr. Walsh's book. Why, therefore, dig up *part* of the unsavory facts of a bygone era, and attempt to make good thereby an utterly unfounded assertion as to "crypto-Jesuits" and their imaginary doings to-day? Perhaps the key to Mr. Walsh's labors and their tendency is to be found in the last sentence of his Preface, wherein he tells us how he was moved to write his book. If any of our readers has ever enjoyed the friendship of a regimental commander in the British Army, he can understand the fact that there still exist noble and courteous Christian gentlemen in England who live in the religious atmosphere of Armada days.

H. R. G.

Religious.

New Light on the Life of Jesus. By Charles Augustus Briggs, D.D., D.Litt. New York: Chas. Scribner's Sons. 1904.

The title of this book suggests that Dr. Briggs has come across some new data by which to unravel some of the problems which have heretofore made it impossible to construct a really final harmony of the Gospels. But the suggestion is not borne out by the contents of the volume. The "new light" consists of *new conjectures* based on an attempt by Dr. Briggs to answer two questions: (1) When did Christ begin His ministry? (2) Where was He during the absence of the twelve?

He says: "This new light solves most of the difficult problems of the Gospels, fills up the chasm between the Synoptists and the Gospel of John [why not *Saint John*?], and satisfies the most searching inquiries of modern Higher Criticism and historical criticism."

We think Dr. Briggs is unduly optimistic touching the success of his critical conjectures—they are nothing more. A solution which declares many of the most positive statements of the Gospels to be mistaken, and that on the basis of a theory invented by Dr. Briggs, may safely be disregarded, except by critics who are as fond of conjectures as himself. It would involve a waste of space and effort to criticise his contentions in detail. Without desiring to take an extreme position, we maintain that no harmony which is made at the expense of the historical value of much that is written in the Gospels can stand, unless positive demonstration lies behind it.

Dr. Briggs discusses the Synoptic problem, and decides that the

primary written sources of the Gospels consist in Hebrew Logia of St. Matthew and an earlier Petrine St. Mark, also written in Hebrew. The present Gospel of St. Mark he treats as a translation of the original Hebrew St. Mark, with use of the Hebrew Logia of St. Matthew and other additions. St. Mark is regarded also as the author of a Hebrew source of the Acts. St. Matthew's Gospel uses the original Hebrew of St. Mark and the original Hebrew Logia. St. Luke had these materials before him and uses other sources, oral and written. He wrote, says Dr. Briggs, probably in the eighties, and the Acts are still later. Dr. Briggs breaks up St. John into two documents—one only being by the Apostle.

It seems hardly worth while to discuss ingenious conjectures like this, based as they are on no genuine evidence, even though put forth by Dr. Briggs. We recognize the fulness of his acquaintance with German criticism, but we cannot correspond with his methods. They are not what we understand by the term "scientific."

FRANCIS J. HALL.

Christian Apologetics. A Series of Addresses delivered before the Christian Association of University College, London, in 1903. New York: E. P. Dutton & Co. Price, \$1.25.

This is a useful little book. The addresses contained in it attracted attention last spring owing to the discussion aroused by a speech of Lord Kelvin's, made in connection with one of them. Lord Kelvin stated: "Science positively affirms creative power," and, "You will find science not antagonistic but helpful to religion." These statements were warmly attacked by agnostic journals.

The addresses are six in number: "Present Day Rationalism," by Prof. Henslow; "The Book of Genesis," by Dean Wace; "The Synoptic Gospels," by Prof. Margoliouth; "The Witness of Human Experience," by Rev. R. E. Welsh; "Materialism or Christianity," by Rev. G. T. Manley; and "Some Evidences for the Resurrection," by Rev. C. W. Watson. All the essayists labor under the disadvantage of having to treat large questions in brief. As in any collection of the sort, the papers are of unequal value. Of the six, Mr. Welsh's "Witness of Human Experience" and Mr. Manley's "Materialism or Christianity," are, perhaps, the clearest and most suggestive. The least satisfactory is the Dean of Canterbury's paper on "The Book of Genesis." This obviously fails to suggest the form of apologetic best calculated to meet such objections as are contained, for example, in Prof. Huxley's *Science and Hebrew Tradition*. An Introduction provided by Rev. W. D. McLaren, gives a useful outline of the nature and scope of Christian evidences.

F. J. KINSMAN.

The Influence of the English Church on Anglo-Saxon Civilization. Being Lectures Delivered Before the Churchman's League of the District of Columbia in 1903. New York: Edwin S. Gorham, 1903. Price, 50 cts. net.

The first of these lectures is by Dr. Thomas Richey, retired Professor of the General Theological Seminary, on "The British and English Churches." Although less popular than some of the others, we think this is the most accurate, thoughtful, and satisfactory of the series. It does justice to the work of the Celtic missionaries in Northumbria, and at the same time shows how important was the subsequent work of Theodore, who brought the advantages of Eastern training and the Roman genius of organization.

The Rev. W. A. Guerry's lecture deals with "The Church as the Educator of the People." We should dissent from his disparaging treatment of the part of traditional authority in the work of St. Athanasius, and of the relation of monasticism to education. His approval of the modification of religious tests at Oxford is given with seeming obliviousness of the purpose which that university was founded to subserve. It is a mistake to suppose that religious tests for teachers of religion curtail the freedom of sound scholarship. They do not unless the doctrines imposed are uncertain or false. The insistence that truth shall be taught is in the interests of true freedom.

The third lecture, on "The Church as the Champion of the People's Rights," is by the Rev. Wm. M. Clark, and is interesting and helpful.

The fourth, on "The Principle of National Churches," certainly over-states the principle referred to and the amount of mediæval resistance in England to papal claims. It betrays no adequate sense of the evil of our "unhappy divisions."

Mr. Joseph Packard gave the concluding lecture on "The Church and the Spirit of Liberty." He pays especial attention to America, and the work of Anglican clergy in fostering the spirit which led to the Revolution and American independence.

The lectures are all interesting. We regret that some precarious statements appear in them.

FRANCIS J. HALL.

Common Sense Against Infidelity. By the Rev. R. H. Crozier, D.D., Palestine, Texas.—A pamphlet treating of Divine Inspiration; Infidel Testimonies; Prophecy; Miracles; Contradictions of Science; Resurrection of Christ; Faith. Mailed by the author on receipt of 12 two-cent stamps. We need much more literature of this kind than is now available.

ON KEEPING LENT.

BY THE REV. BERNARD O. F. HEYWOOD, M.A.,
Vicar of St. Paul's, Bury, England.

WHEN you buy a song or piece of music, it is rolled up in order that you may conveniently carry it away. When you get home, and wish to lay it on the piano or music-stand, you have to unroll it, and then roll it up the opposite way, in order to make it flat again. In fact, when a thing has got warped or twisted one way, to make it straight again you must bend it "unnaturally" far in the opposite direction.

Now our Lord seems to show us that the root of sin is a warped will; a will which has got twisted or bent, which no longer points to heaven, which is no longer in line with God's will—and so no longer guides its possessor aright (St. Matt. v. 28). And, indeed, we know that the guilt—or innocence—of an action or word depends upon the direction of the will which inspired it. Thus, the action of the murderer and the action of the executioner are precisely similar, but in one there is sin and in the other there is not, because in one case an evil will prompts the deed and in the other a will which is not evil; similarly, anger is sometimes righteous and sometimes unrighteous for the same reason.

Each Christian's task, therefore, in contesting sin, is to bring his will into line with God's will, from which it has got warped.

Now, applying the illustration used in the first paragraph of this article, we may say that for a twisted, warped will to be made straight again, it will have to be bent "unnaturally" far in the opposite direction to that in which it now lies.

Lent exists for this special purpose. Lent is something abnormal, which is only rendered necessary by the fact of sin. Lent, in fact, is the time when you bend your twisted will so far back that after Lent it will be straight again.

Now observe the method. (1) We have to begin, of course, by realizing what our condition is—what the position of our will really is. The necessary preliminary to proper treatment is careful examination. We must not, therefore, neglect to make our self-examination full and complete: to examine motives, as well as superficially to survey actions; to ask ourselves not only "Have I done this?" but "Why have I?" and to recall sins of neglect and of thought as well as of word.

But then (2) we use forcible means to restore to its true position that which we find to be so misplaced: in the words of Thomas à Kempis—"We do violence to ourselves." Two special means may be noted. (a) In Lent we fast. Fasting is unnatural, you say. Exactly; that is the whole point of it; it is unnatural, but necessary in order to restore a will which is unnaturally bent. My will has gone after *unlawful* things: to make it straight, I deny to it for a time things which are *lawful*. This may well apply to entertainments, etc., as well as to food. (b) Again, in Lent we aim at *special* devotion. We have *special* services and sermons; we suggest *special* use of the Bible and good books; *special* addition of time or substance to our prayers: an essential point of these practices and observances being that they are something out of the ordinary—for that is needed to bring us back to the straight line, when we have followed so long the devices and desires of our own hearts.

It is a helpful plan to commit to paper some special rule of Lenten discipline. Only let it be said that we must be definite in our resolves. That is to say, it is important to make resolutions which we can test: not simply to say, "I'll try and be more earnest or more regular," but to say, e.g., "I will be at church every Wednesday evening," "I will examine myself each day, or once a week," "I will give up such and such food," "I will communicate each Sunday," and so on.

Finally, let each ask (on behalf of all) that the opportunity be not allowed to slip away again, but that this Lent may really leave its mark on our lives and on the life of our Church.—*Church Monthly.*

IN DEEP distress sometimes, sometimes in the most perfect and entire calmness, sometimes in the full current of most busy life, sometimes as if it were the crown and sum of living, on the death-bed, when the snapping of old ties is like the cracking of the winter ice at the approach of spring-time—at any time, in any place, wherever God will, whenever the soul is ready the gates open slowly or suddenly: the soul has faith in God, and God is given to the soul. The whole of life until that comes is but a growth, a struggle, a reaching out to that. Life is but the mere shell of life until it comes. Life is faith.—*Bishop Phillips Brooks.*

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER XXV.

THE TOWER ROOM.

IT WAS a glad day for Monteagle when Charlotte returned, after long months of absence, to make her home once more with Douglas. Another cause for rejoicing was the receipt of a letter from a well-known publisher with whom she had previously corresponded, and who now wrote favorably of her MS.—a collection of fairy tales for children, which he would shortly publish. Would she undertake to write another series during the summer months? he asked, that the supply might meet the demand the coming holidays?

With characteristic energy, Charlotte fitted up the tower room for her study, in order to begin work forthwith, and she was thus occupied one morning when there was the patter of tiny feet to be heard upon the stairs, and presently little Sunlocks appeared in the open doorway.

"Charlie, may I sit down by you? I'll be as dood as a mousie!" piped the tiny voice. Charlotte looked down into the eager blue eyes of her little niece and smiled assent, although she knew how distracting the child could be at times. But who could resist the little Harriet? She stood holding in her chubby hands a most dilapidated wax doll, a candy dog, and a torn picture-book—pleading for admission to the sacred precincts.

"Can Sunlocks keep 'quiet as a mousie' for a single half hour? Yes?—then you may play on the rug here while I go on with my writing."

"Is it poetry?" queried the child innocently.

"No, baby, it is stern prose, this time—bread-and-butter kind—which I hope my little girl will never need to bother her brains about—Auntie must get you a new picture book some day."

The little Harriet seated herself contentedly at her aunt's feet and arranged her toys to her satisfaction. For some time there was no sound to be heard in the tower room save the scratching of Charlotte's pen and the whispering of the little mother to her sickly doll. After awhile, however, the child nestled her golden head closer to her aunt's side, and when Charlotte again looked at her, little Sunlocks was fast asleep still holding tightly in her arms the battered toy.

It was a picture worth seeing, and Charlotte gazed silently upon it for several moments; then not wishing to disturb the child's slumber, she took up a book lying open on her desk and was soon absorbed in the contents. It was a somewhat ponderous volume bound in dark red cloth and had come all the way from England but a short time before. Upon the fly-leaf was written in familiar handwriting, "Compliments of the author," and to judge from the reader's thoughtful expression, it was a subject of some depth and treated in a masterly style.

So absorbed was Charlotte in her reading that she did not hear the footsteps coming up the stairs—perhaps they were purposely quiet in their tread—nor did she see some one standing just beyond the open door regarding her fixedly. That sudden consciousness that comes to us when we are being observed caused the reader to raise her eyes quickly and encounter the gaze of the intruder. The color flamed over Charlotte's usually pale face, but she made no motion forward, glancing significantly at the little sleeper leaning beside her; yet a softly radiant light came into her blue orbs as they met the answering look in Lord Morgan's dark ones. But that sleeping child was a barrier to my lord's progress from the doorway to the desk; he was, in fact, unused to children, and hesitated as to what to say next, and Charlotte looked so provokingly cool and so bewitchingly charming in that soft morning gown with the lace falling away from the white throat in a coquettish manner. So the great man paused a half second and waited for Charlotte to speak, but she only cast her eyes demurely down upon the open book; there was some significance in the glance that told how highly she valued the gift, and suddenly she raised her eyes again to his face and said, simply:

"Dear Neill, I am so glad you have come."

There was a world of tenderness in her voice, for Charlie's heart was fast getting the better of her will. A moment more, and she would have relented and given that cousinly kiss he was

in all probability expecting, but how could she know what was in his heart, or that he had come as a lover to win his lass?

"You would not come to me, Charlie," he said at last, "and I have come to you, to take you back with me to old England. You will not refuse to come, little one," and involuntarily Lord Morgan stretched out his arms as if to clasp the slight figure in their embrace. Still Charlotte made no response, nor did she understand the pained look in her cousin's eyes. Presently she said, a little coldly, it must be confessed:

"What says Lady Morgan? Does she second your request, my lord, your invitation to your American kin?"

The pained expression in Lord Morgan's eyes suddenly changed to one of astonishment, and he answered quickly:

"Little cousin, you are laboring under some strange delusion. There is no Lady Morgan, nor ever will be, unless—" and then the speaker did a strange thing—he suddenly leaned over the figure of the sleeping child and put his hand upon Charlotte's fair head, saying tenderly and firmly, "unless my Charlie comes to fill my heart and home with sunshine."

"You forget, Neill," she answered gently, "that sunshine is a stranger to our race. We dwell ever in the shadow of the Castle Gloom."

"But the Giant Love," he quoted softly, "who was none other than her boy companion grown to manhood, came with an armed force"

Charlie raised her hand playfully to the speaker's lips, but the hand was quickly imprisoned and the speaker continued: "Would have taken her away at once"—she stretched out her arms to him, Charlie—there was reproach in his tone, for she had held out no hand of welcome as he had eagerly hoped.

"What about the people in the dungeon?" she interrupted with downcast eyes and burning cheeks.

"At her request he freed them, such as were still alive," you remember the rest, Charlie?"

"For they both loved their fellow men!" she replied quickly.

"That is not all," he continued, holding fast that imprisoned little hand which would have freed itself from his strong grasp, but in vain. Charlie found her match in will power, and more than her match in love power, if such a thing were possible, which Charlie had hitherto refused to believe. "That is not *all*. Tell me the rest"—he spoke imperatively, but she rebelled momentarily; then as suddenly she relented, and said half poutingly: "For she loved the Giant Love better than the Dwarf Mystery."

"No, no, Charlie, you forget your closing words!" But Charlie had not forgotten, as they both well knew, and presently she said in a shy, low tone, "'And the maiden willingly followed if need be, to the world's end, the Giant Love, who had slain the Dwarf Mystery and opened the doors of the Castle Gloom'—is that quoted correctly, my lord?"

"Not verbatim, Charlie, but it will do. Where is my Sunlocks, Charlie? I am getting impatient, dear."

"Where is your armed force, Giant Love?"

"Here—and here!" he exclaimed, kissing her full upon the lips, not once, but many times, to the indignation of a smaller Sunlocks, who had opened her eyes wide with astonishment a few seconds previously, and thought it time to interfere.

"You naughty man!" cried the tiny maiden. "You mustn't kiss my Charlie so hard! there now!" For her reply, the tiny Harriet was lifted in those strong arms of my lord's, and kissed as unceremoniously as her aunt had been. But still she could not understand, and being finally deposited upon the floor breathless, she gathered up her battered treasures in her pinafore and ran out of the room, murmuring to her dolly, "I'll tell my fader, see if I don't!" which dire threat caused the two remaining occupants to laugh heartily. Lord Morgan glanced around the little room with some curiosity.

"Isn't it a medley?" queried Charlie, as she noted his observant gaze.

"A cozy spot—much more so than my big library, I tell you. May I sit in this easy chair? I think it must have been meant for me; now confess, you had an inkling that I was on the way."

"None, my lord," she answered, gravely demure. "In fact, when I have allowed my thoughts to dwell upon you, which has been seldom enough" (my lord groaned dismally at this scathing remark), "I have always pictured you as master of Morgan Terrace, with a certain beautiful dark-eyed wife at your side to keep you from loneliness and gloom."

"Was that why you never answered my letters all these five years?" he asked, a little sternly for him.

"No, no, Neill. I could not bear to distress you with our

griefs and our poverty—thank God the bitterness of both is past!”

“And I never knew you were in need! Ah, my little Charlie, it would have been kinder had you kept me informed of all these things. Did you not know that my anxiety would be great?—but I forget, you could not know all the circumstances that influenced me in those days. I have never ceased to regret not telling you I loved you that last evening of my visit to Monteagle. I thought I was acting for the best, but from what we both might have been saved had I consulted my heart’s love!”

“Our heart’s love, Neill,” she whispered, nestling her fair head upon his shoulder. “Now begin at the beginning, Neill, and tell me all about everything.”

“That sounds like old times, Charlie,” answered Neill, much pleased to find that the “armed force” had made so effectual a conquest of this naturally high-spirited maiden. “First I must tell you, however, that I’ve made a great discovery concerning my Charlie.”

“What is that?” asked the lady somewhat skeptically, for she noted a suspicious twinkle in her lover’s eye.

“That you love me very dearly, Charlie.” She sat erect instantly and asked in the coldest of tones:

“Pray prove your words, Lord Morgan.”

“You have been jealous of an imaginary rival all these years, Charlie; *that* proves you love me and the thought makes me very happy, I assure you.”

“I hardly understand you, Neill. Have I not always loved you, *Cousin*?”

“Not *Cousin*, Charlie: it is not a cousinly affection only for which I ask and which you are prepared to give me. Say, ‘I love you, Giant Love!’”

“Suppose I won’t?”

“I take no refusal; my armed force is at hand. You *must* love me, Charlie, or I’ll take your heart by storm, without the owner’s consent. I dare to do that, love.”

“I surrender, Neill,” she murmured, with her sunniest smile. Then he “began at the beginning,” as she had requested, and told of all that had been going on at Morgan Terrace since he saw her last; of his lame courtship (woman-like, she would know the worst!); of Edna Marshall and her haughty rejection—over which my lord was, of course, much relieved! of his political life and his preparations for the publication of his book—the one she was reading when he entered the room; of Nurse Gray’s anxiety for him to bring home a bride whose “heart was real”; of his tenants, his horses, and his library—in short, of all that interested him, and consequently, of Charlotte. They drifted into their former habit of exchanging opinions with a readiness which showed how constantly they had been the subject of each other’s thoughts through those long years of silence. And Charlotte was radiantly happy to have her boy companion again beside her, and they sailed on and on in that beautiful ship Love, forgetful of aught but one another as the hours sped by. At length she said to Neill:

“But the long shadow, Neill? It haunts me now and then.”

He understood her, and for reply drew her closer to him, and whispered:

“Love is the slayer of mysteries, sweetheart. We will defy the shadows for the rest of our lives—our united lives, Charlie,” and he lingered over the words.

It seemed that they could never come to an end of conversation, these two happy souls, and it was little Sunlocks who came pattering up the stairs to break up their tête-à-tête.

“Fader says you must stop kissing my Charlie and tum to dinner—there now!” exclaimed the tiny maiden, surveying the cousins with some disdain, and a certain little wistful look at her auntie, which quite melted that young lady’s heart, and caused her to spring forward and take little Sunlocks in her arms, remarking *sotto voce*, “Somebody else is jealous, Neill!”

Then the three went down the broad staircase, pausing in the portrait gallery for a passing look at the grand lords and ladies which had used to fascinate the child Charlie; and at length they reached the assembled family at dinner, ready to congratulate the lovers with merry words and homely jests, for none doubted my lord’s mission when he came the second time to Monteagle. There was some sadness mingled with their mirth, for they knew that little Charlie would soon leave them for that other grander home across the water, but they consoled themselves with the thought that no matter where she was, whether poor or rich, obscure or great, Charlie Lindsay would never cease to be for them other than the same true-hearted, artless “Charlie” whom they would never be able to think of as my “Lady Morgan.”

Lady Roslin was looking over the society columns in newspaper one morning toward the close of the London season, when suddenly she asked the Earl:

“Have you read of the marriage of Lord Morgan to’ his American cousin, Miss Lindsay?”

“No, I have not noticed it,” he replied, “I seldom read the society columns, so must depend upon you for the news.”

“Here is an account of it—rather hashed up, I should say, by some reporter who writes from hearsay,” and Edna read aloud the brief paragraph, which stated that Lord Morgan had been recently married to his cousin, Miss Lindsay, whose home was at Monteagle, in Virginia, U. S. A., and that the bride and groom would return to Morgan Terrace after an extended tour through the States.

“Rather unexpected, eh?” remarked the Earl, desiring to show a respectable interest in the marriage of her former suitor and his former rival.

“I hardly think so; indeed, I imagine he has been contemplating this step some time—but he had not been to America in five years or more. That does seem a little strange,” she mused aloud.

“Who is the young lady? Did I understand you to say her name was Lindsay?”

“Yes, Miss Lindsay, so the paper says; and I remember hearing Lord Morgan speak of the family—connected on the mother’s side, I understood him to say.”

Earl Roslin’s interest had increased perceptibly, and he exclaimed after a moment’s reflection: “What a remarkable coincidence, Edna!”

“What do you mean, my lord?”

“About the Lindsays. You say they are related on the mother’s side and you know her family was Scotch?”

“You don’t mean—”

“I mean it is the same family to whom that disputed estate has been recently assigned—the suit turned out favorably for that rascal who is proven to be the next heir in line, after all.”

Edna paled a little, thinking partly of this extra wealth that would flow into the Morgan coffers, and partly of Clarence Hall, who had taken such a violent dislike to the American claimant, and had recently sailed for America, finding it hard to tear himself away from Roslin Castle and its fair hostess, but urged on by that ever-present desire for revenge that burned ceaselessly in his heart, and though forgotten for a time, would return at intervals with redoubled force to torment him to pursuit of the object of his vengeance.

“It is, indeed, a strange world,” remarked Lady Roslin, after some moments’ silence. “This Miss Lindsay, if one can judge from hearsay, is an insignificant little country girl, who has had few advantages from either an educational or social standpoint, and I suspect she will hardly know how to conduct herself in a drawing-room, and as poor as possible—”

“That does seem rather a queer match for a man of Lord Morgan’s reputation and *savoir faire*,” murmured the Earl, sympathetically; “but the young lady may come in for a share of that other property some day, if, as we think, she is the same family as the present owner—that mysterious American, who, according to young Hall’s account, had already lived under three or four different names in as many different places.”

“Yes, this is a queer world,” repeated Lady Roslin, as she sipped her coffee leisurely. “Yet, after all, the scales balance pretty evenly;” she was thinking of the little brass scales upon which those two rings of hers had been weighed some years previously; but the Earl, not knowing of that trivial circumstance, looked puzzled, and queried, “What were you saying, my dear?”

“Oh, I was just remarking that every life has its compensations,” replied Lady Roslin, as she arose from the table.

“A wise remark, Lady Roslin,” answered the Earl in his somewhat pompous manner, and he held the door open for her to pass on into the morning-room, noting with proud satisfaction that the beauty of Lady Roslin had in no degree waned since her marriage, and, if anything, was increased by the elegant apparel which her present position justified her wearing.

[Concluded next week.]

THERE ARE TWO classes of Christians—those who live chiefly by emotion and those who live chiefly by faith. The first class reminds one of the ships that move by the outward impulse of winds operating upon sails, and it is only when the winds are fair and powerful that they move on with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which advance steadily and swiftly on to their destination, through calm and storm, through cloud and sunshine.—*Selected.*

The Family Fireside

AN UNORGANIZED CHARITY.

A CHARITY, none the less a sweet and helpful one, because it is not organized, is that of kindness to the aged. It is not only the elderly poor who are lonely, but the well-to-do are often equally so. To outlive one's contemporaries, to see one's children and grand-children gradually setting them aside, voting them old-fashioned, and their views not up-to-date, must be a cross hard to bear. It may be urged that in no well-bred families do such things occur. Of many instances that have come to my personal knowledge, I will cite two.

The widowed sister of a prominent clergyman, now deceased, went to visit her only son; his young wife gave her to understand that her presence was not desired downstairs when there was company.

Again. A dear old lady, very aged, whose rector says that she is a saint, goes to church alone, faithful at the week-day, as well as the Sunday services. She lives with a married daughter, and grown grandchildren. Being alone so much she has formed the habit of talking to herself. Once she said, pathetically, "If I did not I should soon forget how to speak."

I have an acquaintance who is far past ninety years of age, husband, children, brothers, and sisters are gone. She has a nice home, ample means, and a faithful attendant, but her loneliness is extreme. A bright young girl decided to run in every day, and have a little chat with her. She is the embodiment of rosy health and youth, and is preparing for her approaching wedding. Busy as she is, she never fails to find time for her visit, and cheers the lonely woman with a fund of interesting talk, telling just how the trousseau is progressing, and all the neighborhood news. It has not been a spasmodic effort on her part, for day after day I have seen her tripping gaily past.

There is so much to be learned from the aged; and if they are allowed to talk, they can tell much in regard to the customs of other days, and they love to talk of the past, which now is always present to them. I could multiply instances of friends that I have made among the aged, and whose faith has taught me much, and those stories of Bishops and Priests, now dead, have been full of interest.

An aged neighbor, not well off, but comfortable, whose gentleness and patience were beautiful to witness, lay dying. In a rational hour which came to her one night before the end, she said to the step-daughter who cared for her, that she wanted to give me something. It is needless to say that I prize the little marble Easter cross that was sent to me after she had gone to rest, and keep it among my treasures, knowing that she selected it herself, for me, from her few keepsakes. In this rushing age, when everything is organized and systematized to an alarming degree, it is strange that no guild has been formed, to my knowledge, having for its object kindness to the aged; those whose labors are ended, whose activities are over, and who linger in that Border Land, in the subdued twilight, which precedes the everlasting Dawn.

"And now she is old and her work is done,
Her treasures are safe on high;
The sands of her life are almost run;
Her earthly battles are fought and won,
And Heaven draweth nigh.

"What does she see in the summer sky,
Watching the sun's last ray?
A shining path to her home on high,
That brighter grows as the days go by,
And ends in perfect day."

CAROLINE F. LITTLE.

SINCE TRUE Christianity is not a mere name or empty distinction, but consists in an inward change of heart, which is called in Scripture *Regeneration*, or a *new birth*, it follows that Baptism itself (as our Church declares) "is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God."—*A Key to the Prayer Book*.

"EVERY MAN HAS HIS PRICE."

By ROLAND RINGWALT.

A MASTER of political trickery is quoted as saying that "Every man has his price," and the phrase is in daily use. It is a favorite quotation with those who buy and sell votes, and it is angrily denied by young hero-worshippers. But the sentence may mean a great deal more than the ward leader or the indignant sophomore supposes. It goes beyond the mere exchange and barter of so much money for so many franchises, and enters into the deeper regions of human nature.

The words, coarsely and literally interpreted, are not merely false, but absurd. Every man has met people who would break a pledge, violate a confidence, or sell their influence for money. But it would be very superficial to look at mankind without reckoning the men of strict honor and quick temper who would resent such an offer with hot words and perhaps with heavy blows. The term certainly does not mean that a golden bribe would have induced Nelson to shrink away from Trafalgar, or that a heavy purse would have led Charles Sumner to burn his best Abolition speeches, or that a generous check would have persuaded Bismarck to sacrifice Germany's interests to a foreign rival. Nobody can believe that money would have been a grain in the scales of these men. Even in the worst wards of our great cities it not unfrequently happens that the bribe is offered to the wrong man, and in such cases troublesome exposures follow.

But the sting of the words is their pitiless probing of human weakness. The man who would refuse money may be won by honors. A title, a command, a distinction long coveted appeals to him irresistibly. Unconsciously the winner of such a prize is influenced by a desire to serve those whose favor he has won. In a lower as well as in a higher sense, one may become a new creature, old things may pass away, and all things may become new. The laughter at scars comes from those who have never felt wounds, and the cheap talk about robes, garters, and such like baubles comes from those who in fancy reject what has never been within their grasp. The shrewd judge of human frailty watches those whom he wants to use, and selects, with care and skill the precise title most likely to please the man worth buying. The history of the kingdoms of this world affords a thousand proofs, and sacred history tells how even Apostles desired the places on the right and the left hand of their Master.

More subtle and sometimes more potent is the force of a compliment. The gross flattery that all can recognize as flattery fails of its object, and even just praise, if the recipient has heard the same praise many times, falls on a dull, cold ear. But the skilful flatterer does not tread the beaten path, or hazard a falsehood. He selects some praiseworthy act which has not received the laurels it merits, or points out some fine passage which the reviewers have missed, or quotes the best part of a speech just at a time when such quotation will delight the heart of the orator. It is easy in the course of a life's reading and observation to see how these courtesies affect others. But the caustic observer is quite as likely to be won by them as the neighbors on whom he looks with scorn. Mr. Jonathan Oldbuck laughed at the blindness of Sir Arthur Wardour in believing that Dousterswivel could, by charms and mystical science, discover hidden treasures. But Dousterswivel was sure that Mr. Oldbuck's fondness for Scottish antiquities would lead him to visit a spot on which the Phenicians had dug for copper, and Oldbuck was duped by the charlatan.

Logic, learning, honor, experience of life—all these are but as reeds when the mighty winds of love and hatred blow. The statesman who is fit to rule an empire may fancy that his blockhead son is a genius, and on his blind affection his lackeys may play as the fiddler plays on his instrument. An intellect that seems half divine may be clouded in an instant by the memory of a hated name. No consolation avails while the Mordecai sits in the king's gate. The veil of passion has dimmed the keenest eyes, and men of the meanest capacity may know just how to operate on the weaknesses of the greatest. It is doubtful if there is one reasoning being who has not been induced, by partiality or prejudice, to do what the unbiased judgment of all sane minds would condemn. The sad saying that "Every man has his price" is a profound one, but deeper still is the record of One who resisted every temptation.

No tongue can tell the power of a soul that strives to live in an atmosphere of beauty, and is actively beautiful in itself.—*Maurice Maeterlinck*.

Church Kalendar.



March 1—Tuesday. Fast.
 " 4—Friday. Fast.
 " 6—Third Sunday in Lent.
 " 11—Friday. Fast.
 " 13—Fourth Sunday (Mid-Lent) in Lent.
 " 18—Friday. Fast.
 " 20—Fifth Sunday in Lent.
 " 25—Friday. Annunciation B. V. M. Fast.
 " 27—Sunday (Palm) before Easter.
 " 28—Monday before Easter. Fast.
 " 29—Tuesday before Easter. Fast.
 " 30—Wednesday before Easter. Fast.
 " 31—Maundy Thursday. Fast.

Personal Mention.

THE address of the Rev. CROZIER G. ADAMS, rector of St. John's Church, St. Louis, is changed to No. 1737 Missouri Ave.

THE Rev. WM. AUSTIN ATKINSON, lately of Perry, N. Y., has become curate of St. Andrew's, Ann Arbor, Mich., and curator of Harris Hall.

THE Rev. T. W. C. CHEESEMAN has resigned the rectorship of St. John's Church, Clinton, Iowa, to take effect April 1st.

THE Rev. CHARLES A. EATON, rector of the Church of the Epiphany, Urbana, Ohio, has resigned his charge.

THE Rev. W. H. GOSS has accepted the rectorship of St. John's Church, Honeoye Falls, N. Y.

THE Rev. CLARENCE H. JORDAN of Runge, Texas, has accepted a call to the churches of St. John's, Berkeley, S. C.

DEAN KAYE of Grace Cathedral, Topeka, has been elected President of the Standing Committee of the Diocese of Kansas, and all communications intended for the President should be sent to him at Topeka, Kansas.

THE Rev. C. O. S. KEARTON, rector of Trinity Church, Marshall, Mich., has tendered his resignation, to take effect the Sunday after Easter, when he will take charge of the church at Cherry Valley, N. Y. (Dio. of Albany).

THE Rev. CLARENCE H. LAKE of The Dalles has accepted a call to St. George's Church, Roseburg, Oregon, to succeed the Rev. John Dawson, recently transferred to East Portland. On May 1st Mr. Lake will assume the rectorate, which also includes Oakland and Cottage Grove.

THE Rev. G. T. LE BOUTILLIER, after eleven years' service, has given up his work at the Church of the Ascension, Rochester, N. Y., owing to ill health.

THE Rev. ROBERT LONG of the City Mission has been elected assistant at the Church of the Holy Apostles, Philadelphia, Pa.

THE Rev. H. C. MAZYCK, deacon, has been placed in charge of St. Timothy's Chapel, Columbia, S. C.

THE Rev. F. C. O'MEARA, formerly of St. Mary's Church, Detroit, is now in charge of St. Paul's Church, Greenville, Western Michigan.

THE Rev. WILEY J. PAGE of Augusta, Ga., has accepted the rectorship of St. Stephen's Church, Ferguson, Mo., and will enter upon his duties on Easter day.

THE Rev. C. M. PULLEN is in charge of St. Alban's Church, Silver Creek, N. Y.

THE Rev. JOSEPH REYNOLDS of Rutland, having retired on March 1st, Wolcott, Sudus Point, and Union Hill, N. Y., are vacant in consequence.

THE address of the Rev. R. W. RHAMES, General Missionary of the Diocese of Tennessee, is 518 Main St., Jackson, Tenn.

THE Rev. G. HAMILTON STERLING has resigned the rectorship of Calvary Church, Homer, and is in charge of the Church of St. John the Divine, Syracuse, N. Y.

THE Rev. L. S. STEVENS, for 22 years rector of Zion Church, Pontiac, Mich., has resigned active work and has been created rector emeritus of the parish.

THE Rev. H. P. VICBORN, until lately rector of St. Stephen's Church, Wyandotte, has become

assistant to the Rev. Dr. Rufus Clark of St. Paul's Church, Detroit.

THE Rev. WARNER E. L. WARD has resigned the rectorate of St. Clement's Church, Brooklyn, to accept that of St. Paul's Church, where he succeeds the Rev. Richard D. Pope, who went some months ago to Trinity Church, Tivoli, N. Y.

THE Rev. W. H. WATTS has resigned charge of St. Alban's Church, Silver Creek, to accept the curacy of St. Paul's, Rochester, N. Y.

THE Rev. ARTHUR E. WHATHAM, rector of Christ Church, Cambridge, Md., has accepted a call to St. Paul's parish, Georgetown, Del., where he will assume charge in Easter week.

ORDINATIONS.

DEACONS.

DULUTH.—At St. John's Church, St. Cloud, on the Third Sunday in Lent, the Bishop ordered to the Diaconate Mr. RICHARD S. HANNAH. The Bishop was the preacher. Mr. Hannah continues in charge of the mission at Staples, Minn., which he has served heretofore as lay reader.

DIED.

KENDALL.—Entered into rest after sometime suffering with paralysis, at Camden, C. N. Y., February 14th, 1904, Mrs. LOIS HULDAH SNOW KENDALL, aged 51 years, widow of the late Charles F. Kendall. Burial in Forest Park Cemetery, Rev. W. W. Raymond officiating. May perpetual light shine upon her.

LEWIS.—Entered into rest at Elk Rapids, Mich., February 25th, 1904, HELEN COOPER LEWIS, wife of the late Rev. Albert C. Lewis. "Light Eternal, Jesu blest Shine on her, and grant her rest."

MORAND.—Entered into life eternal, after a lingering illness, at her home in New York City, on Saturday noon, February 13th, 1904, ALBINA MARY MORAND, widow of Phillip Morand. Celebration of Holy Communion at 7:30 A.M., and funeral service at 2:30 P. M., at St. Augustine's chapel, Trinity parish, New York, and committal at Greenwood Cemetery, at sunset, on February 16th, 1904.

"These are they that have come out of great tribulation and have washed their robes and made them white in the Blood of the Lamb."
 "And God shall wipe away all tears from their eyes . . . neither shall there be any more pain."

WATKINS.—Entered into rest Tuesday, March 1, 1904, at 2:30 A. M., at his residence, 1246 Tenth Street Northwest, Washington, D. C., LOUIS WATKINS, in the eightieth year of his age.

WHITAKER.—On Friday, March 5th, 1904, at the rectory, Norwood, N. J., SARA E. SANDERS, wife of the Rev. Arthur WHITAKER. Interment at Albany, N. Y.

IN MEMORIAM.

THE REVEREND COLIN CAMPBELL TATE, AND THE REVEREND SCHURER LUI WERNER, PRIESTS OF THE DIOCESE OF MINNESOTA.

The clergy of the Diocese of Minnesota, conscious of their deep personal loss in the deaths of their dear brother priests, the Rev. COLIN CAMPBELL TATE, rector of the Church of the Good Shepherd, Blue Earth, and the Reverend SCHURER LUI WERNER, rector of St. Sigfrid's Church, St. Paul, and extending their heartfelt sympathy to the dear ones of their homes, and to all others who knew and loved them, desire to put on record this sense of their worth while they were yet with them:

Lovely in their lives; strong in their individualities; excellent in their works before God and the world; having borne hardness as good soldiers of Jesus Christ, they have been gathered unto the "rest that remaineth for the people of God." May they rest in peace, and may perpetual light shine upon them.

W. C. POPE,
 S. B. PURVES,
 F. D. BUDLONG,
 W. H. KNOWLTON,
Committee.

THE REV. ARCHIBALD BEATTY, S.T.D.

At a meeting March 8th, 1904, called for the purpose of taking action in regard to the death of the Rev. ARCHIBALD BEATTY, S.T.D., the Standing Committee of the Diocese of Kansas

adopted the following minute, which they desire to put upon record:

In the death of the Rev. Archibald Beatty, S.T.D., the Standing Committee loses a most faithful and efficient President, and the Diocese of Kansas, one of its most venerable, learned and devout priests.

Since 1866, Dr. Beatty was actively interested in everything pertaining to the welfare of the Diocese. He was not only an earnest and devoted parish priest and missionary, a shepherd who indeed knew his flock, but he was also officially connected with all important committees and institutions of the Diocese from that time until God called him to the land of perfect peace.

In both the Diocesan and General Conventions, he was a most valuable representative. His advice was always sought and his judgment relied upon. A fine quality of mind with great depth of soul were manifested in a life so animated by Christian virtues that they won the respect and affection not only of all within the Church, but of many without her borders.

The Standing Committee desire to express their appreciation of one so devoted to the work of God's Kingdom, their sorrow that he has been taken from us, and their heartfelt sympathy to the wife and family who yet remain.

Resolved, That this minute be spread upon the records of the Standing Committee, and a copy be sent to the family of our departed friend and fellow-worker.

Resolved, further, That this minute be printed in *The Kansas Churchman*, *THE LIVING CHURCH*, *The Church Standard*, and the *New York Churchman*.

IRVING E. BAXTER,
Secretary.

CAUTION.

MARSH.—The clergy are cautioned against a man and woman usually going under the name of MARSH, but sometimes giving other names. He is a great talker; claims to be a rolling-mill man, and to be injured in some way. The woman is silent and keeps in the background. They claim to be members of my parish and to have donated liberally towards building the new church. They are not members of my parish.

RAPP.—Also they are cautioned against a couple of the name of RAPP, who have recently left here. Information in both cases may be obtained of

(Rev.) JOHN CHANLER WHITE,
 Rector St. Paul's Church,
 East St. Louis, Ill.

WANTED.

POSITIONS OFFERED.

BISHOP HARE, Sioux Falls, South Dakota, is in need of clergymen for work among the white people of South Dakota. Salaries sure.

POSITIONS WANTED.

PRIEST—Seven years in present parish, desires a change. Extempore preacher, Prayer Book Churchman. References to Bishop, vestry, clergy. Address, P., THE LIVING CHURCH, Milwaukee.

ACLERGYMAN whose health obliges him to give up parish cares for a time, seeks honorable position of any kind by way of change and education. Address "A. R.," LIVING CHURCH, Milwaukee.

CLERGYMAN (Deacon)—Young, unmarried, seeks position in Church School as teacher of moderns. European experience. University graduate. "CANADIAN," LIVING CHURCH, Milwaukee.

ORGANIST.—Successful in training boys' voices—will accept small salary. Excellent testimonials; earnest worker; communicant. Address, "TONAL," LIVING CHURCH, Milwaukee.

ORGANIST.—First-class Church and concert organist requires position in large church. Address, R. W. M., Lock Box 3, Sterling Ill.

CHURCHWOMAN of refinement wishes position in Institution or family, either as housekeeper, companion, or to care for invalid. Can give best of references as to ability and character. Address, A. N., care LIVING CHURCH, Milwaukee.

SUMMER SUPPLY DUTY, north of Virginia, by a priest. Address R. H. F., care THE LIVING CHURCH, Milwaukee.

CHOIR EXCHANGE.

Highly qualified organists and singers at salaries \$300 to \$1,500. Photographs of candidates. Address: Brass Works, 264 East 14th St., Co. 5 East 14th St., West Hoboken, N. J.

PARISH AND CHURCH.

ALTAR CROSSES. Offertory Basons, Candlesticks, Vases, etc., in brass or bronze; handle in plain or elaborately chased designs and Address: Brass Works, 264 East 14th St., West Hoboken, N. J.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

CHURCH EMBROIDERY upon the lines of the best English work. Materials furnished. Price list on application. Address MISS WELLS, 417 South Main Street, Geneva, N. Y.

APPEALS.

WHITE ALTAR HANGINGS are asked for by St. Mark's mission, Ritzville, Washington. Address Mrs. JOHN JOHNSTON, Ritzville, Wash.

WANTED.—An Altar, Altar Cross, or other fixtures suitable for a mission. Address Box 313, Suncook, N. H.

WILL anyone give a wooden altar cross to a new mission station, just opened in southern Georgia? Address, Vicar, care of LIVING CHURCH, Milwaukee.

NOTICE.

DO YOU BELIEVE IN PENSIONING THE CLERGY?

United States Government, cities, railroads, great commercial enterprises, and certain trades pension as a matter of business without tax or assessment. Several denominations guarantee \$300. Merchant's Fund of Philadelphia, same. Police and firemen pensions average \$400. Principles inculcated by Church inspire, at bottom, all these. Why, then, is the Church behind? First: ignorance of need (we have 400 now on the General Clergy Relief Fund lists to care for); and, Second: ignorance of National Official Fund for Workers (same status in General Canons as Missionary Society for Work) and confusion of societies, and consequent waste and diversion of money. Can't accomplish results in forty or more ways, and all without regard to others' contributions. Obey recommendation of General Convention, viz., "Offering once a year and proportion of Communion Alms." The only broad-gauge plan. Applies no tests, attaches no conditions, requires no payments or dues, admits of no forfeiture, but offers benefits to all clergy of the Church, widows and orphans, without regard to age or Diocese, and provides for automatic old age pension when funds increase. Give help and advocacy and the long desired result will be attained. We could plead the pathos and need, but is it not your privilege

as a Christian; indeed, are you a Christian, if you neglect this?—the practice of the Gospel of the Kingdom in your very midst.

GENERAL CLERGY RELIEF FUND, Church House, 12th and Walnut Sts., Philadelphia.

(Rev.) ALFRED J. P. McCLEURE, Assistant Treasurer and Financial Agent.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

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These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

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Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, General Secretary.

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BUREAU OF INFORMATION.

READERS OF THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

FLEMING H. REVELL CO. New York. *The Twentieth Century New Testament.* A Translation into Modern English, Made from the Original Greek (Westcott & Hort's Text). Complete in One Volume. Price, \$1.00 net.

Bishop Butler. An Appreciation, with the Best Passages of his Writings. Selected and arranged by Alexander Whyte, D.D.

Ballads of Valor and Victory. Being Stories in Song from the Annals of America, by Clinton Scollard and Walter Rice. Price, \$1.50 net.

GERMAN LITERARY BOARD. Burlington, Iowa. *"This Do In Remembrance of Me."* A Collection of Communion Sermons by Dr. J. C. Bring, Director of the Deaconess School in Stockholm. Translated by H. E. D., with an Introduction by Dr. D. H. Bauslin of Springfield, Ohio. Price, 85 cents.

J. B. LIPPINCOTT COMPANY. Philadelphia. *The Twelve Apostles.* By George Milligan, D.D., Minister of Caputh, Perthshire. Price, 30 cents.

The Post-Exilic Prophets. By Rev. J. Wilson Harper, D.D. Price, 30 cents.

LONGMANS, GREEN & CO. New York. *Hymns of the Christian Centuries.* Compiled by Mrs. Perceval Mackrell. Price, \$1.50 net.

Edward Lincoln Atkinson. 1865-1902. By Charles Lewis Slattery, Dean of the Cathedral in Fairbairn.

THE MACMILLAN CO. New York. (Through A. C. McClurg & Co.)

The Duke of Cameron Avenue. By Henry Kitchell Webster, author of *Roger Drake*, etc.

The Opening of the Mississippi. A Struggle for Supremacy in the American Interior. By Frederic Austin Ogg, Instructor in History in Indiana University. Price, \$2.00 net.

The Evolution of Theology in the Greek Philosophers. The Gifford Lectures delivered in the University of Glasgow in Sessions 1900-01 and 1901-02. In Two Volumes. By Edward Caird, LL.D., D.C.L., D.Litt., Fellow of the British Academy; Corresponding Member of the French Academy; Master of Balliol College, Oxford; Late Professor of Moral Philosophy in the University of Glasgow. Glasgow: MacLehose & Sons. Cash price, 14s. net each volume.

PAUL ELDER & CO. San Francisco.

Psychological Year Book. Quotations for every day in the Year, showing that the power of thought and a right use of the will may attain good results, improve conditions, and bring success. Gathered by Janet Young. Price, 50 cts. net.

PAMPHLETS.

Biennial Catalogue of the Berkeley Divinity School, Middletown, Conn. February, 1904. *Annual Report Assyrian Mission Committee.* 1902-1903. Report of the Industrial School. Published by the New York Committee.

The Church at Work

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Lent in Mobile.

BETWEEN 70 and 80 have been confirmed within the past nine months at Trinity Church, Mobile (Rev. Edmunds Bennett, rector), the last class being one of 21, presented on March 6th. On the same day the Bishop addressed the teachers of the Sunday School, giving a model lesson with the blackboard, based on the "Trinity Course," now almost universally adopted in this Diocese.

The Lenten services are being exceptionally well attended. On Tuesday evening, Dr. Beverly Warner of New Orleans being the

special preacher for the week, the church was so full that the gallery stairs were occupied.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Catholic Club—San Francisco Notes.

A LECTURE was delivered under the auspices of the Catholic Club, Thursday evening, March 3d, at the Occidental Hotel, San Francisco, by the Rev. W. H. Ratcliff on "The Writings of the Fathers as One of the Sources of Catholic Doctrine." The lecture was followed by an interesting discussion which was participated in by members of the clergy and laity, by whom the meeting was well attended. The meeting was presided over

by John H. Robertson, the president. The next lecture, which will be the last of the course, will be delivered by the Rev. C. N. Lathrop, on "The Liturgies," on Thursday, May 4th, at 8 P. M., at the Occidental Hotel.

THE SECULAR papers state that in an exceptionally severe storm which swept the entire Pacific Coast on the 9th inst., the steeple of St. Paul's Church, San Francisco, was blown down.

THE VEN. PERCY C. WEBBER, Archdeacon of Madison, preached last week on three days in the Church of the Advent, San Francisco. Mr. Webber is on his way to Honolulu to conduct a series of missions under the direction of Bishop Restarick.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLIMSTED, D.D., Bp. Coadj.

University Sermon—A Unique Baptism—Kebble School—Gift for Greene—Utica.

A SERMON preached before the "Huntington Society of Syracuse University," March 6th, in Grace Church, by the Rev. W. B. Clark of Seneca Falls, from Psalm I. 23, was a strong exhortation to show forth the old and resolute faith and worship of God in contradistinction to some secular societies which would abolish all sacred services and days.

THE REV. KARL SCHWARTZ of the Church of the Saviour, Syracuse, performed a unique ceremony in the afternoon of March 6th, in the Baptism of the first Syrian baby born in the city, Shehadi Shehadi, 8 months old. The ministration was from the Prayer Book Order, with some customs of the Greek Church observed. Two or three dozen burning candles, previously blessed by the priest, were held in the right hands of as many of the congregation, while the minister plunged the naked child three times, head foremost, face down, into an extemporized baptistery, afterwards anointing various parts of the body with Prayer Oil.

THE ANNUAL Convention of the Brotherhood of St. Andrew is to be held in Syracuse, some time in May.

THE COMMITTEE in charge have abandoned the plan of continuing Kebble School, Syracuse, on a permanent foundation as a diocesan institution. They have spent time and care in reaching this conclusion, and will report accordingly to the Convention in June. This may not mean the discontinuance of the School as a private enterprise, as it has existed for over 30 years, doing a good work in the cause of Christian education.

A GIFT of \$3,000 has been received by Zion Church, Greene (Rev. P. T. Olton, rector), from Mrs. Nancy L. Sherwood and Mrs. Mary E. Blodgett, its ever-generous friends, toward a rectory fund. The vestry have sold the old rectory, appointed building and finance committees, and will add another worthy building to its splendid group, probably this summer.

A SERIES of devotional services for the local branches of the Girls' Friendly Society was held on Friday, March 11th, in Calvary Church, Utica (the Rev. E. H. Coley, rector). At 3 P. M. the rector made the address, and at 4 P. M. the Rev. J. R. Harding was the speaker. At 5 P. M. Bishop Olmsted spoke of the need of a right and pure motive. We should engage in the work because God wants us to. If we have this motive it will help us to have patience and to overcome jealousies.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Quiet Day at Steelton.

A QUIET DAY was recently conducted at Steelton by the Bishop of Delaware. On the evenings of March 3d and 4th the Bishop preached mission sermons to large congregations. On the latter evening the local choir was assisted by the male choir of St. Andrew's chapel, Harrisburg, who were brought down by the kindness and at the expense of Mr. J. P. Braselmann, a good layman of Harrisburg who has recently been licensed as a lay reader. At 7:30 A. M. on Friday, March 4th, the Holy Communion was celebrated, the Bishop being celebrant, assisted by the rector, the Rev. Joseph H. Earp. At 9 o'clock the Bishop visited the high school and many rooms of the grammar and primary schools, where he made addresses which were remarkable for their variety and the enthusiasm which they aroused. At 10 A. M. Morning Prayer was said, and at 10:30 the Litany, followed by a meditation by the Bishop on "Prayer." Intercessions for Mis-

sions were made at noon. At 4:15 the Bishop addressed an enthusiastic congregation of children, who were present in large numbers although the waters of the recent flood were rising most rapidly at that hour. The Ven. Leroy F. Baker, Archdeacon of Harrisburg and rector of St. Paul's; the Rev. Herbert S. Hastings, priest-in-charge of St. Stephen's; the Rev. John E. Hill, assistant at St. Paul's and minister of St. Andrew's chapel, and the Rev. V. Hummel Berghaus, all of Harrisburg, were present at several of the services.

Mr. Earp has been elected rector of St. James' Church, Downingtown, an old parish in the Diocese of Pennsylvania.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Improvements at St. Paul's—Work at the Cathedral—City Notes.

THE VARIOUS improvements by adding to the fabric which have been made at St. Paul's Church, Chicago (Rev. Herman Page, rector), are now completed, and the interior of the church is replete with new memorials, thus presenting an entirely new and much improved appearance. Among the new work is included an altar and reredos, memorial to William C. Ritchie and his wife, Mary Field Ritchie, presented by their children. The reredos harmonizes with the panelled screen which connects the walls of the wide sanctuary. Statues of the four evangelists are fitted into niches of the reredos. In the screen are depicted five scenes from the Old Testament and five from the New in delicate carvings. The entire screens are the gift of the late Maria Sheldon Seammom, who bequeathed \$2,000 to St. Paul's to be spent in the chancel. Further panelling on the sides of the sanctuary, together with appropriate sedalia and stalls, are still to be erected according to plans for the entire work, which are in hand. It is hoped also that a window may shortly be placed in the tower in memory of Sarah Lawrence Bixby, the wife of Rev. C. H. Bixby, rector emeritus. It will be of the best work obtainable, and will cost about \$2,300. [See illustrations on next page.]

THE WORK at the Cathedral is taking on more and more the character of institutional work along strong Church lines. The Rev. J. B. Haslam, with his assistants, a priest and a lay brother as well as trained nurses, is making an impression for good among a class of people who have long been neglected. The mission house left vacant by the removal of the sisters to their new home on Jackson Boulevard, has been turned into a refuge for women and girls. The plan is to visit the Bridewell and the County Hospital and invite those who are leaving those institutions to stay for a few days at the Refuge until some permanent arrangement can be made. Mr. Haslam is indefatigable in his work for his vast cure; it is not unusual for him to return from a visit to the sick and dying to find some poor, forsaken girl or woman crouched down in the doorway waiting for relief, and he never turns one away, but gives them over to the care of the trained nurse in the Refuge.

AT THE Church of the Redeemer (the Rev. S. B. Blunt, rector), there has been a series of special services during Lent on Friday evenings, with sermons on The Spiritual Life by Bishops of some of the nearby Dioceses.

AT CHRIST CHURCH (Rev. C. H. Young, rector), special services for men have been held on Sunday afternoons, and great interest has been awakened. The special object sought for is social purity and awakening of the moral consciousness among the men of the community.

THIS LENTEN season has been found to be a time of awakening for the Brotherhood of

St. Andrew. Never before in the movement has there been so much enthusiasm displayed. Several of them have been revived with evident signification, and the newly organized chapel of the University of Chicago is already making its influence felt on the life of the University, with ten or twelve men who are thoroughly imbued with the Church's heritage and the Brotherhood rules of prayer and service. They are laying a fine foundation for a grand future.

MR. JAMES KERBY, an old-time Churchman of Chicago and one of the oldest members of the Chicago Board of Trade, died on the seventh of March. Mr. Kerby was instrumental in bringing the late Rev. John Rouse to Chicago and introducing him to the vestry of Trinity Church. He was preëminently a gentleman of the old school, retaining to the last the habits and customs of his young manhood, always dressing in the fashion of 50 years ago. He was an earnest Christian and a devoted Churchman.

COLORADO.

CHARLES S. OLIMSTED, D.D., Bishop.

Rector Called to Trinity—Notes—New Church for Creede.

TRINITY MEMORIAL CHURCH, Denver, has called to the rectorship the Rev. Pelham Williams, D.D., and it is expected that Dr. Williams' acceptance will be received in time so that he may enter upon the rectorship at Easter. Dr. Williams was graduated at Harvard University with the degree of B.A. in 1853, and was ordained deacon in 1856 and priest in 1857 by the late Bishop Burgess of Maine. He was rector of St. Philip's Church, Wiscasset, Me., 1856-61; of Trinity Church, Hartford, Conn., 1861-63; curate at the Advent, Boston, 1863-65; chaplain of Hobart College, 1865-66; rector Church of the Messiah, Boston, 1866-77; of St. Barnabas', Troy, N. Y., 1879-87, since which latter year he has taken work as occasion offered without tying himself to any local work. He is a priest of distinguished talents, and will be welcomed in Denver.

AT IDAHO SPRINGS the parish has called, at the Bishop's suggestion, the Rev. L. M. Idleman to be their rector. He will also be in charge of Georgetown. Mr. Ives, the lay reader, will assist Mr. Idleman. Calvary parish, Golden (the Rev. J. W. Howell, rector), have increased the rector's salary by \$400 per annum. At Walsenburg the new church edifice is well under way. It will be built of pressed brick, and the church will be completed with all its furniture and fixtures by the 10th of April. Bishop Olmsted has placed the Church of the Redeemer (colored), Denver, as a mission under St. John's Cathedral. It is expected that the chapter house of the new St. John's Cathedral will be completed by the first of June. It will be a beautiful building, and it is hoped that the Diocesan Council will meet there on the second of June. Leadville and Alamosa are for the present looked after by Archdeacon Bywater, who gives them one service each a month, and an occasional week-day.

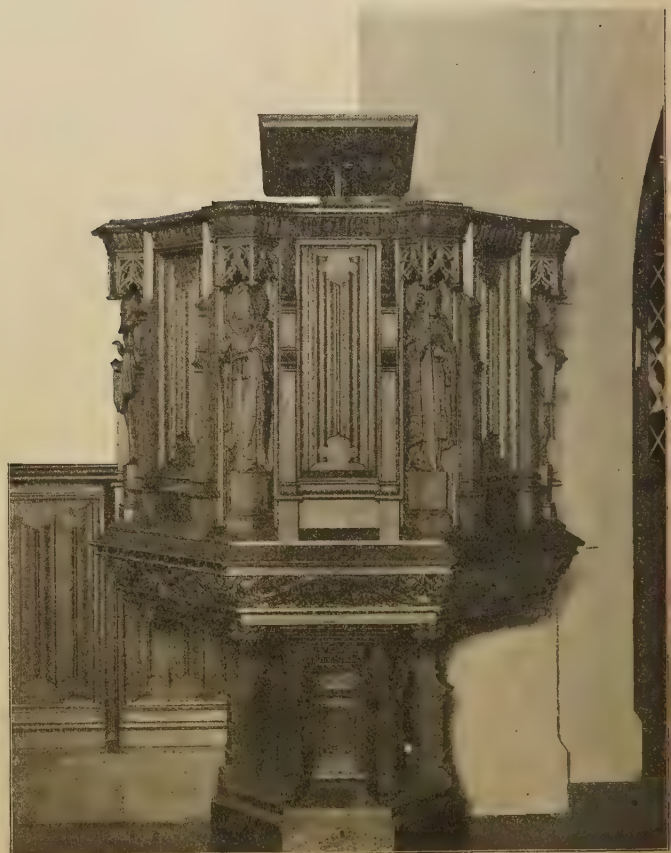
IT IS EXPECTED that the foundation stone of the new church at Creede will be laid in May, and the building completed by the end of August. One of the principal features of this church will be a gymnasium and library in the basement. The library will have a supply of books, encyclopedias, technical books on mining, current literature and fiction. There will be tables for dominoes, chess, checkers, etc. The young men employed in the mines at Creede will be given the privilege of using the library and gymnasium every evening after they return from their work. Some of the mine operators have been quite generous in their



GENERAL VIEW OF CHANCEL.



ALTAR AND REREDOS.



THE PULPIT.

NEW MEMORIAL FURNISHINGS, ST. PAUL'S CHURCH, HYDE PARK, CHICAGO.

contributions toward the church, and it is certain that this guild hall, gymnasium and library will be a Godsend to those who after returning from their work have no other place to go, unless it be the saloon.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
Lenten Services.

SEABURY CLUB Lectures, delivered in St. James' Church, Hartford, on Tuesday evenings during Lent, are upon the general topic, "Some Present-Day Dangers," and include these sub-topics: Fashion, Rev. F. C. Powell, S.S.J.E., Boston; Indifference, Rev. Charles Fiske, Somerville, N. J.; Cowardice, Rev. William T. Dakin, Springfield, Mass.; Routine, Rev. Herbert Shipman, chaplain of West Point Military Academy; Humanism, Rev. S. C. Hughson, O.H.C.; Cant, Rev. Samuel Hart, D.D., Berkeley Divinity School.

AT ST. JAMES', Derby (the Rev. George H. Buck, Archdeacon of New Haven, rector), there is a course of sermons during Lent by the Rev. Messrs. E. Campion Acheson, Robert H. Neide, D.D., William H. Lewis, D.D., George W. Barhydt, the Bishop of Delaware, and the Rev. J. Albert Biddle.

AT CHRIST CHURCH, Greenwich, the rector, the Rev. George Thompson, gives courses of instruction during Lent on the Life of St. Paul, and on The Prayer Book, and on the Church Catechism. On the evening of Good Friday, the choir will render Stainer's "Crucifixion."

AT GRACE CHURCH, Windsor (the Rev. Frederick W. Harriman, rector), there are Lenten Friday evening sermons by the Rev. Messrs. George T. Linsley, Hartford; M. B. Bennett, South Manchester; A. P. Grint, Ph.D., New London; Karl Reiland, Wethersfield; A. MacDougall, Ph.D., Windsor Locks, and Robert C. Tongue, Meriden.

AT ST. JOHN'S, Warehouse Point (the Rev. William J. Brewster, rector), there are sermons on Wednesday evenings by the Rev. Messrs. J. W. Bradin, S. R. Colladay, A. F. Lewis, Karl Reiland, and Samuel Hart, D.D.

AT CHRIST CHURCH, Redding, and also at Emmanuel Church, Weston (the Rev. William H. Jepson, rector), there are courses of sermons during Lent, the speakers at Christ Church being the Rev. Messrs. R. B. Whipple, A. Goldsborough, E. H. Kenyon, G. W. Davenport, and G. W. Griffith. At Emmanuel Church, the Rev. Messrs. R. T. Jefferson, G. W. Barhydt, Archdeacon Booth, and Kenneth Mackenzie.

THE REV. GEO. BRINLEY MORGAN, D.D., rector of Christ Church, New Haven, is absent from the parish, in impaired health. We are glad to learn that he is much improved, and will return home before very long. The work is well cared for by the curate, the Rev. Frederic M. Burgess.

The following are the preachers at the Tuesday evening Lenten services: the Rev. Messrs. Henry Macbeth, Dr. Fiske of Providence, R. I.; Wm. Davis Thornton, Rhode Island; Dr. Grint, New London, and Karl Reiland, Wethersfield.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.
Death of Mrs. Edwards.

MRS. ELYA GRAY EDWARDS, wife of Judge W. M. Edwards, died Saturday, March 5, at her home in Dallas, where she had resided for thirty-one years. Mrs. Edwards was born in Hickman county, Tenn., fifty-two years ago, and moved to Dallas with her husband and two eldest children, in 1872. She was a zealous Churchwoman, and the Church of the Incarnation largely owes its existence to her efforts. The funeral service was held in the new church on the afternoon of the Third Sunday in Lent. The pallbearers were

Mrs. Edwards' four grown sons and two brothers. Her loss will be a hard blow to this struggling parish.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.
Wilmington Notes.

THE REV. CHAS. H. KIDDER, vicar of St. Matthew's (colored) Church, Wilmington, in a sermon preached in that church Sunday, March 6th, quoted freely from the editorial of THE LIVING CHURCH upon the Church's position in regard to lynching. He denounced the utterances of the Bishop of Arkansas at Boston, and spoke of the firm stand the Bishop of Delaware took upon the matter at the time this state was disgraced by that act last July, reminding the congregation of St. Matthew's that their Bishop was himself threatened with lynching because of his friendship and defense of the negro race.

THE NOONDAY services at St. Andrew's Church, Wilmington (the Rev. Herbert E. Wells, rector), under the auspices of the Brotherhood of St. Andrew, are well attended. The services and sermons occupy about twenty-five minutes.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Ep.
Progress at St. Cloud.

A FINE pipe organ will shortly be placed in St. John's Church, St. Cloud (Rev. H. F. Parshall, rector). The parish is one in which very excellent work is done, and five of the "Six Points of Ritual" are observed.

IOWA.

T. N. MORRISON, D.D., Bishop.
Dr. Green's Lectures—New Church for Sioux City.

THE REV. DR. THOS. E. GREEN has accepted an invitation to deliver the address at the banquet of the Commercial Club of the city of Boston, to be given on the evening of April 21st. Dr. Green has lectured incessantly, six nights each week, since October 1st, and the same pace will continue until the close of the Chautauqua season on August 31st. On September 3d, Dr. Green sails for a short English vacation previous to the beginning of the work of 1904-5. It is a peculiarly interesting fact that the lecture given continuously and in constant demand, is "The Key to the Twentieth Century," in which the central thought is a discussion of and a plea for the reunion of the sundered and weakened forces of American Christendom, on the basis of a simple historic faith.

CONTRACTS will shortly be let for the construction of the new St. Paul's Church, Sioux City, which will cost about \$6,000, including choir room and vestry.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.
Death of Rev. Dr. Beatty.

THE SENIOR of the diocesan clergy, the Rev. Archibald Beatty, D.D., passed to his rest, after a long illness and at an advanced age, during the first week in March. He was for many years engaged as professor at the Diocesan Theological School in Topeka, and for many years had been a member and latterly president of the Standing Committee, as well as examining chaplain. He had also represented the Diocese in a considerable number of General Conventions. Of late years he has been in very infirm health, and has served as chaplain to the College of the Sisters of Bethany.

It is probable that none of the Western clergy have so long retained affiliation with a single Diocese as had Dr. Beatty, who came to Kansas in 1866. He had been associated with every form of Church work in that state.

KENTUCKY.

Gounod's "Gallia" at the Cathedral.

IN CHRIST CHURCH CATHEDRAL, Louisville, on Sunday afternoon, March 6th, Gounod's "Gallia" was sung by the combined choirs of the Cathedral, consisting of the regular choir of 60 men and boys and the Lenten choir of 40 women. In spite of the bad weather the Cathedral was crowded to its utmost capacity, as is usual upon these occasions. Choral service, unaccompanied, stood out in contrast with the other portion of the service, accompanied by the magnificent new antiphonal four-manual organ. This was the first service by the combined choirs with the new instrument, and the usual high musical standard of the Cathedral was maintained.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

TRINITY CHURCH, Covington, the rectorship of which is vacant through the resignation of the Rev. R. G. Noland, is temporarily in charge of the Rev. Robert C. Caswall, assistant at the Cathedral.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Death of Rev. George Henderson—Men's Services—Diocesan Notes.

MONDAY, March 7th, the Rev. George Henderson, a perpetual deacon, while walking with his son, Southmayd, in Manhattan, was attacked by heart disease. He was taken to the office of a friend near by and medical aid summoned, but he failed to regain consciousness and died in a few minutes. A few weeks ago, while assisting the rector of the Church of the Good Shepherd, he was attacked with this weakness and since has been in ill health. The funeral service was held in the Church of the Good Shepherd, Brooklyn (Rev. Robert Rogers, Ph.D., rector), Friday afternoon, March 11th. The Bishop was present. Assisting in the service and present in the chancel were the Rev. Drs. Swentzel, Jones, and Lacey, Messrs. Hubbard, Twing, Hester, Smyth, Baer, Fleming, and Stecher.

Mr. Henderson was born in Philadelphia in 1839. He spent his boyhood there, and was a classmate of Bishop H. C. Potter. About ten years ago he was ordained deacon by the late Bishop Littlejohn, serving for awhile at St. Luke's Church, Brooklyn, at St. Thomas' Church, Brooklyn, and at the Church of the Good Shepherd, Brooklyn. He leaves a widow, son, and daughter.

THE FIRST of a series of mass meetings, especially for men, was held in the Church of the Messiah, Brooklyn (Rev. St. Clair Hester, rector), Wednesday, March 9th. The choir for the occasion was composed of men's voices from the choirs of the Church of the Redeemer, St. Paul's Church, and the parish church. The rector was the preacher. At the following meetings the speakers will be the Rev. Otis A. Glazebrook of St. John's Church, Elizabeth, N. J., and the Rev. Dr. Alexander Mann of Orange, N. J.

EXTENSIVE improvements have been planned, at a cost of \$35,000, to the heating plant of the Cathedral Foundation.

A VERY interesting meeting of the Long Island branch of the Woman's Auxiliary was held Thursday, March 10th, at the Diocesan House. The Rev. Dr. Frank Page, rector of St. John's Church, Brooklyn, delivered an address on the Colored Work.

AT THE Martense mission of St. Jude's Church, Brooklyn (Rev. Clarence M. Dunham, rector), Sunday, March 6th, the Rev. L. Hewetson Laudmann, M.A., Oxon., of the Royal Navy, H. M. S. *Kent*, delivered the sermon.

EASTER will witness to the severance of the pastoral relation of the Rev. Warner E. Ward with St. Clement's Church, Brooklyn. The Rev. Mr. Ward has accepted the rectorship of St. Paul's Church, Brooklyn, succeeding Rev. Richard D. Pope.

A BROOKLYN chapter of the Actors' Church Alliance was organized on Sunday of last week, the meeting being held in one of the local theatres. The Rev. Walter E. Bentley, General Secretary of the Alliance, conducted a service before the business meeting, making an address on "The Church's Duty to the Theatre." Mr. Bentley was assisted in the service by the Rev. F. J. C. Moran, and the Rev. Dr. J. H. Darlington was made a member of the local council. About fifty names were enrolled on the list of members.

ST. PAUL'S CHURCH, Glen Cove, is to receive \$2,000 by bequest from the late Miss Elizabeth Y. Wright of that place, and \$1,000 which is left by her in trust to the church for caring for two burial plots. The church may receive a larger amount, as it is also made one of the residuary legatees. The estate is estimated to be worth about \$50,000, of which \$30,000 is specifically bequeathed, including \$19,000 to benevolent objects. If there be a total of \$50,000 in the estate, St. Paul's Church will receive \$3,000 to \$4,000 in addition to the amount named above.

CHRIST CHAPEL, Lynbrook, a mission established last summer by Archdeacon Bryan, has proved wonderfully successful. There were forty-five services held in the first six months of its history, which ended on February 2nd, with an average attendance of thirty-nine, and there have been eleven confirmations and eight baptisms. The services are held in a temporary chapel, formerly a school house, and the question of a site for a permanent building is already agitated. The mission is under the charge of Mr. J. R. Alten, a lay reader and a student in the General Seminary.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

New Church for Shreveport.

A SPECIAL and significant service attended the breaking of the ground for the new church to be erected for St. Mark's parish, Shreveport, on the afternoon of Sunday, February 28th. The rector, the Rev. J. H. Spearing, together with the Rev. Wm. H. Du Bose and the vested choir, proceeded from the rectory to the site for the new edifice, singing a processional hymn. After a brief office, little Esteline Ingersoll, daughter of Mr. and Mrs. A. J. Ingersoll and granddaughter of the lamented Rev. Dr. Dalzell, and little Nancy Moncure, daughter of Mr. and Mrs. Conway Moncure and granddaughter of Judge Moncure, proceeded to break ground with the picks which had been provided. Judge Moncure then delivered a most touching and appropriate address. He spoke most feelingly of Dr. Dalzell as his spiritual father, having served as a vestryman of St. Mark's parish during the entire rectorship of Dr. Dalzell, running over a period of thirty-three years. He tenderly referred to the appropriateness of the only grandchild of Dr. Dalzell breaking the ground for the new St. Mark's church with his own little granddaughter.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Death of Rev. T. Smoot, Jr. and of Rev. Wm. Munford—Diocesan Notes.

THE REV THEOPHILUS SMOOT, Jr., rector of St. George's parish, Mount Savage, Allegheny county, died on the morning of March 8th, of pneumonia, superinduced by grippe, after an illness of ten days, aged 38 years. He was a native of Charles county, and a graduate of Charlotte Hall College. After

being ordained by the Bishop of Maryland his first charge was at Accokeek, Md., going later to a parish in Calvert county, and then about two years ago he became rector of St. George's, Mount Savage, succeeding the Rev. John W. Nott, D.D., who became rector emeritus. Dr. Nott has been connected with the parish for more than forty years, and is still enjoying good health in his 83d year. The parishioners of St. George's are building a fine new church, which the late rector expected would be ready for occupancy by the coming Easter. The Rev. Mr. Smoot will be buried at All Faith Church in St. Mary's county.

THE BISHOP of Maryland has returned much benefitted from an eight weeks' trip in the South, which he was obliged to take for the benefit of his health, and has begun his regular Lenten visitation of the city parishes.

THE REV. ADOLPHUS T. PINDELL, rector of Sherwood Church, Cockeysville, has issued the 28th annual report of the parish. Friends in Green Spring Valley presented a solid silver Communion Service and two alms basins. The Easter offering will be for the Church of the Messiah, which was destroyed in the Baltimore fire.

A HANDSOME reredos in white marble and mosaic has recently been erected in St. Paul's Church, Baltimore, "In Memoriam: Gilmor Meredith," for many years a vestryman of the church and a prominent citizen of Baltimore, and was the gift of his sister, Miss Harwood. It was executed at the Tiffany Studio in New York. It was unveiled at a service of dedication held immediately after Evensong on February 20th.

THE VESTRY of Grace Church, Baltimore, has recently granted permission for the erection of two memorials. The first of these will be in the form of a mural tablet to Mr. David Lewis Bartlett, a vestryman from 1888 to 1899. It will be placed near the Park Street entrance. It will be of beautiful design and is expected to be in place at Easter. The second memorial will be to Mr. William H. Baldwin, who was a communicant of Grace Church from the beginning of its history and a vestryman from 1881 to 1899. It will consist of a window, which will replace the Epiphany window over the Monument Street entrance. As this is by far the largest window in the church, it admits a beautiful memorial. The present window was erected by the children of the church, about thirty-five years ago, but as it is made of American glass of that date, it is not in keeping with the foreign windows more recently erected. It will be carefully taken down and placed elsewhere, if suitable place can be found.

THE DEATH of the Rev. William Munford occurred at his home in Annapolis on the evening of March 7th. He had been ill for the past two years, so that he had been unable to perform regular clerical work. Mr. Munford was born in Richmond, Va., Aug. 14, 1829, and was graduated at the University of Virginia, after which he was state librarian. Entering the Confederate army, he served as lieutenant in the 7th Virginia Infantry, and rose to the rank of lieutenant-colonel. After the war he took a theological course at the University of the South, and was ordained deacon in 1871 by the late Bishop Atkinson of North Carolina, and priest in 1873 by Bishop Young of Florida. He began his ministry as assistant to the Rev. Dr. Wheat at St. Lazarus' Church, Memphis, Tenn., and was for a short time professor at Sewanee, after which he worked successively at Uniontown, Ala.; St. Augustine, Fla.; New Athens, Va.; Calvert County, Md., and afterward Salisbury, Md., and last at Severn parish, Annapolis, Md. The burial service was conducted on the 9th at St. Paul's

Church, Richmond, Va., by the rector, the Rev. Robert Strange, D.D.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Cathedral Talk—Cambridge and Other Notes.

NOTHING definite has yet been arranged for the proposed Cathedral of the Diocese from the legacy of Miss Walker. Discussions upon the style of architecture have called forth numerous interesting suggestions in the daily press. It is settled, however, in the mind of all who are interested in this project of the Cathedral, that it would be a poor location to erect one on the border lines of Waltham, which was suggested in the will of the donor. It will doubtless be built at the upper end of the Back Bay district, and presumably near the Boston shore of the Charles River. As soon as the legacy is paid, a committee will be appointed by the Bishop at the next diocesan Convention.

THE REV. ROBERT WALKER gave a graphic description of his work as chaplain of the prison at East Cambridge, before the Boston Clerical Association, March 7th. He is also the probation officer of the court, and out of two hundred boys convicted of some petty crime, he has been the means of starting anew in life all but fifty of this number.

THE REV. DR. EDWARD ABBOTT, in his work at St. James', South Cambridge, has built up a strong and vigorous parish, and at the 20th anniversary of the parish house, recently observed, evidences of his good work were apparent. The cost of the Greenleaf memorial window will soon be met. Already one-third of the amount needed has been paid.

THE DEBT of \$800 on Grace Church, North Attleboro, is nearly raised. Already \$560 have been paid.

THE RECTOR of St. Stephen's, Lynn, publishes the following item in his parochial paper:

"We urge the people to use the church more devotionally, and by forms to suggest to the mind acts of devotion. Kneeling in prayer is so impressive and suggestive. To watch a congregation sitting during prayer does not suggest reverence. There may be profound reverence and thoughtfulness. But how much more when both the attitude of the body and the frame of the mind are occupied in the outward and inward spirit of devotion; then the whole nature is absorbed in worship. Our service offers many opportunities for quiet private prayer. Especially one custom, so common in other churches, we wish to see observed generally in St. Stephen's. That is the whole congregation kneeling and occupied in silent prayer, after the choir have left the church, until the last Amen has been sung by the choir after the concluding prayer in the choir room. This quiet kneeling of the congregation is largely the custom in other churches, and closes the service reverently and quietly without that hasty rush which is so characteristic of the breakings up of American meetings. The church teaches us hurrying, impatient people quiet ways of peace."

AT THE CHURCH of the Advent, Boston, March 6th, Bishop White of Michigan City preached upon his work in his Diocese and asked help towards raising a fund of \$40,000.

THE CHURCH of the EPIPHANY, Winchester, is raising the sum of \$7,000 before Easter for a parish house, that it may avail itself of a conditional gift of \$14,000 for the same purpose.

THE REV. E. N. BULLOCK of St. Matthew's Church, South Boston, preached a sermon, March 6th, in commemoration of the 100th anniversary of the British and Foreign Bible

Society. Governor and Mrs. Bates attended the service.

FATHER HUNTINGTON talked upon "Lady Poverty in Chains" before the last meeting of the Church Association for the Advancement of the Interests of Labor. In part he said: "Poverty is the inability to satisfy one's desires, and desire is necessary if one is to live a higher life. Where there is no sense of ignorance there is no desire for knowledge, and the mere desire for something better is a means to growth. Plain living and high thinking go hand in hand, and if the poor are to be benefitted, their area of desire should be so enlarged as to include nobler ambitions, and their needs and longings should be better understood by those anxious to lend their aid."

THE DEBT of \$2,400 upon the enlargement of Epiphany Church, Walpole, has been paid through the efforts of the rector, and the church will soon be consecrated.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.
Detroit Notes.

THE BASEMENT chapel of Grace Church, Detroit (Rev. John McCarroll, rector), has been re-decorated.

LETTERS from the Rev. S. W. Frisbie, rector of St. James' Church, Detroit, now in California, state that he is improving in health.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.
Endowment Fund—The Cathedral—Notes.

THE BISHOP has been absent from the Diocese in the interests of the endowment fund, the greater part of the last three months, and has secured \$10,000 in pledges, conditional, with the \$13,333 promised by the Hon. J. H. Barker, upon the raising of \$40,000. There yet remains \$6,000 to complete this fund, which it is hoped will be accomplished before the annual council in the fall.

THE CATHEDRAL was recently beautifully decorated and the chancel re-carpeted, adding much to the beauty of the church. With the enlarged sanctuary and the addition of office and eucharistic lights on the retablo of the rebuilt altar, the worship of God presents a much more dignified and Catholic appearance. The Rev. H. M. Nodder is faithfully carrying on the work of the parish as Bishop's assistant, and shortly before Lent, a Men's Club was organized with over 40 members.

THE CHURCH LIFE is vigorous and successful at Elkhart under the leadership of the new rector, the Rev. R. R. Graham. A vested choir under the training of the rector has been introduced at Goshen, where the Rev. E. M. Thompson reports unusually well-attended Lenten services. The vestry of Trinity Church, Ft. Wayne, with the Bishop, hope soon to call a rector, and in the meanwhile the Rev. J. N. Rippey is ministering most acceptably to this parish. La Porte is also vacant. This parish presents a good field for accomplishing much when the right man is secured. At Plymouth, under the leadership of the Rev. W. S. Howard, the canvass for a new church has resulted in the raising of \$7,500, and they hope to make enough to warrant the erection of a \$13,000 edifice. The contractors are now putting in bids, and it is expected that work will begin soon.

THE REV. E. W. AVERILL celebrated the tenth anniversary of his ordination to the priesthood, March 13th, seven years of which have been spent in the service of Trinity Church, Peru. The Rev. W. S. Howard, by invitation, preached the anniversary sermon at the late celebration of the Holy Eucharist,

and the rector has signalized the event in starting the parish on the enterprise of erecting a new church, for which a considerable sum has already been subscribed.

At Kokomo a most praiseworthy and successful work is progressing under the care of the Rev. H. R. Neely, as priest in charge. This mission is in part supported by the diocesan branch of the Woman's Auxiliary. In May there will be dedicated a parish house and priest's residence combined, which has been built at a cost of about \$4,000, and brought to a successful issue entirely through the wisdom and perseverance of the priest in charge. The future seems assured here where there was only discouragement and failure till two years ago.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Quiet Day—Recovery of Mr. Dorset—New Property for St. Stephen's—Nashotah—Holy Week Services in Milwaukee.

A QUIET DAY for the Woman's Auxiliary was held in the Cathedral on Tuesday, March 1st, which was attended by about seventy-five ladies. It began with Holy Communion, at which an address on Our Lord's Mother at the foot of the Cross was made by the Rev. J. F. Kieb. The Bishop of Milwaukee made an address of welcome. The meditations were given by the Rev. Frank Albion Sanborn, B.D., at 10:30, on Mary and Martha—The Contemplative and the Active Life. At 12 the noonday prayers of the Board of Missions were said, and a meditation given on the Syro-Phoenician Mother—Intercessory Prayer. Luncheon was served with reading from *The Hidden Life of the Soul*. The meditation at 2:30 P. M. was on The Woman of Samaria—Mission Work. At 4 P. M. the subject was The Woman with the Issue of Blood—Per-

sonal Contact with Our Lord. The service closed with Evensong at 5 P. M.

THE REV. CHARLES P. DORSET, missionary at St. Mary's Church, Tomah, who was injured in a runaway accident, as recently reported, has now sufficiently recovered to be able to return to his home, and will shortly begin his new work as rector of the Church of the Redeemer, Superior, which he had accepted before the accident.

THE BISHOP has purchased on behalf of St. Stephen's parish, Milwaukee (Rev. A. A. Ewing, rector), the fine property now known as the Washington Avenue Methodist Episcopal church, together with its rectory, on the corner of 27th Street and Washington Avenue. The parish does not take possession for a year, in order to give the Methodist congregation the opportunity to complete and occupy the new church which they are now building. At the end of that period, St. Stephen's will abandon its present site on 28th Street and take possession of the new property. The church is a cruciform Gothic edifice of brick and stone, well appointed and large enough to accommodate about 500 worshippers. There are a good tower and a bell, a fine choir room, and a rectory consisting of a modern, well appointed and arranged house finished in hard wood. The property occupies a site of 110x90 feet, and is valued at about \$20,000. It will be a vast improvement upon the present property of St. Stephen's, is well located, and gives the congregation the opportunity to extend its usefulness.

PROFESSOR F. J. HALL of the Western Theological Seminary spoke before the students of Nashotah House on Friday of last week, on the subject of The Development of Doctrine in the Church. He was also the preacher at the morning service on Sunday.

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THE ARRANGEMENTS for speakers at the services to be held under the auspices of the Brotherhood of St. Andrew at St. Paul's, A. Hall during Holy Week, following, subject, however, to the arrangement at the convenience of the clergy named: Monday, the Bishop of St. Paul; Tuesday, Rev. James Slidell, rector of St. John's Church; Wednesday, Rev. Wm. Austin Smith, rector of St. Paul's; Thursday, Rev. A. A. Ewing, rector of St. Stephen's; Good Friday, Rev. H. D. Robinson, D.D., warden of Racine College; Saturday, Rev. R. G. Noland of St. James'. The services each day during the week will begin at 12:35 and close at 12:55.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Death of Hon. H. F. Stevens.

IN THE DEATH of the Hon. H. F. Stevens, which occurred at St. Luke's Hospital, St. Paul, March 9th, the Diocese in general and St. Paul's Church, of which he was senior warden, in particular, loses a staunch Churchman. About two weeks ago Mr. Stevens went to St. Luke's Hospital and submitted to an operation for a very serious bowel trouble, from which he never wholly recovered. A second operation was deemed necessary as a last resort, but was of no avail. The deceased was a prominent and conspicuous figure in the Legislature, as State Senator, at the Bar, in the Minnesota Historical Society, and in masonic and fraternal societies, as well as in the Church. He was senior warden for many years at St. Paul's, a deputy to the General and diocesan Conventions, and a member of the Minnesota Church Club. The Correction of the Name of the Church found in him a strong advocate at the last diocesan Council. The funeral service was held at St. Paul's Church, conducted by the rector, the Rev. Dr. Wright. The pall bearers, honorary and active, were selected from the prominent professional and business men of the city. The church was filled with men, from the humble artisan to the Judge of the Supreme Court, paying their last tribute of love and respect to one they revered in life. The body was taken to the evening train to St. Albans, Vt., for its final resting place.

Mr. Stevens was born at Salem, Vt., in 1852. He was educated at Kimball Union Academy, Meriden, N. H., at the University of Vermont, and at the Columbian Law School. He came to St. Paul in 1879. His wife survives him. The sympathy of the whole Diocese goes out to Mrs. Stevens in her great sorrow.

THE REV. DEAN PURVES preached in Christ Church, St. Paul, on the Third Sunday in Lent, commemorating the fourth anniversary of the death of the late Bishop Gilbert. A High Celebration of the Holy Eucharist followed. It was through Bishop Gilbert that the Dean was led to take orders in the Church.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

St. Louis Notes.

THE CLERICUS of St. Louis, at its weekly meeting, March 8th, considered the question of the renewal of the lease for the sale of intoxicants in the Forest Park Cottage. A resolution has passed urging the adoption of the amendment proposed by the committee of the City Council, "excluding the sale of intoxicants from the Cottage." A committee consisting of the Rev. W. G. Cochran and Rev. E. B. Reed was appointed to present the action to the proper municipal authorities.

THE REV. DR. SHORT has resumed his work at St. Peter's Church after a month's rest in southern California.

THERE is unusual interest among the clergy in St. Louis regarding Church Extension. A strong effort is being made to plant small missions in the most needed districts, and for this purpose to have a city missionary. The matter now is in the hands of the Bishop and the Board of Missions.

THE BISHOP of Colorado will conduct a Quiet Day for women at Christ Church Cathedral on Tuesday, March 15th, his subject for the day being "The Visions of St. John."

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Improvements at Trenton—A Burglary—Notes.

AT CHRIST CHURCH, Trenton (the Rev. E. J. Knight, rector), work has commenced in finishing and fitting up the large basement of the church, so that it may be used as a Sunday School and guild room. The Sunday School of the parish has grown so rapidly that the parish building in the rear of the church does not furnish accommodation for more than half the pupils. This building will therefore be used for the primary school, and the other departments will find room in the part of the church on which work is now in progress. Already the new church, which gives double the seating capacity of the old one, is well filled at the Sunday services. The west front and tower are to be built later, thus completing the structure, which is a handsome one of stone, with the interior in buff and red brick. There is also money on hand for the building of a new rectory, as soon as it can be erected on more moderate terms than the present cost of labor and material will permit.

One of the most successful agencies in the work of Christ Church parish is the Men's Guild. The latest undertaking of this society of men is a series of splendid lectures on public and social questions, to be given in the auditorium of the new High School, near by, to which the general public, as well as the members of the parish, are invited. This is but one of the many public-spirited enterprises of the parish by which the town at large is benefited.

THE RECTOR of Trinity Church, Trenton, the Rev. Hamilton Schuyler, has just had a most uncomfortable experience with burglars. About four o'clock on Sunday morning, March 6th, his wife was awakened by noises in the house, and, going into the hall, found that men were ransacking the rooms on the first floor. She first rang the burglar-alarm and then called her husband. Mr. Schuyler, after dressing, started cautiously down the back stairs, and ran into the end of a revolver, pointed at him. A minute later mutual discovery followed, and the revolver proved to be in the hands of a policeman who had intercepted Mr. Schuyler, supposing him to be the burglar. He had just arrived in response to the alarm, and before he could get to the other part of the house, the burglars had taken alarm and fled. They left almost all of their booty behind, and only an overcoat and a few other articles were missing.

THE MEMBERS of the Plainfield Clericus, which numbers on its roll many of the clergy of the northern part of the Diocese, held a devotional conference on Tuesday, March 8th, at the Church of the Heavenly Rest, Evona. There was a celebration of the Holy Eucharist, and afterward a most helpful meditation.

THOSE who have worshipped in the Church of the Holy Trinity, Ocean City, will be glad to learn that an effort has been made to maintain the services every Sunday. A lay reader who has remained at the Shore since last summer, has officiated every Sunday since. During Lent a clergyman had been secured and the interest has increased.



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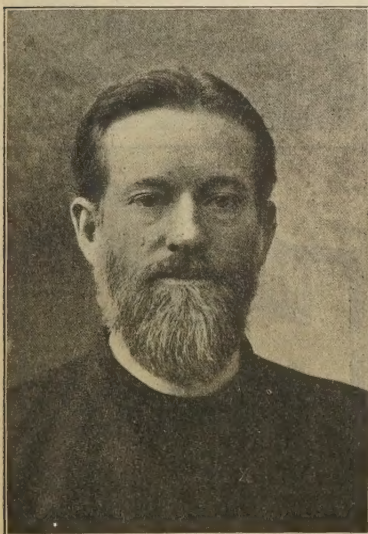
It is earnestly hoped that the services may continue and the church be open to any visitors who may spend Easter or the early summer by the sea. Several men and boys who have been in choirs in other places, have volunteered their help, so that the music is properly and quite effectively rendered each Sunday by a surpliced choir.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Notable Anniversary—Death of Rev. Elias Weil
—Old St. Paul's—Kensington—Philadelphia
Notes—Divinity School.

IT IS A rare privilege for a priest to have remained in a parish for over three decades, to have begun with a building of wood and to watch the substantial progress as one building followed another until the parish stands complete. The Rev. John Alexander Goodfellow, rector of the Church of the Good Shepherd, Philadelphia, on the Third Sunday in Lent observed the thirty-second anniversary of his connection with this parish and was presented by his devoted parishioners with thirty-two American Beauty roses. The charter of the Church of the Good Shepherd was approved on May 6th, 1869. It appears that the Church of the Advent was interested in this parish since its rector, the Rev. J. W. Claxton, was in charge and under him was the Rev. A. A. Rickett. In 1871 there were 50 communicants. Joseph M. Christian,



REV. J. A. GOODFELLOW.

the father of the Rev. George Martin Christian, D.D., rector of the Church of St. Mary the Virgin, New York, was one of the founders and first wardens. In 1872 the Rev. Mr. Goodfellow became rector. Services were then held in a hall, but a chapel was soon built and completed in 1873. In 1874 all indebtedness was removed on the building. In 1882 the chapel was repaired and greatly enlarged. In 1883 the sum of \$3,000 was collected for the improvement of the chapel and the reduction of the ground rent. In 1884 a vested choir and a new pipe organ were introduced. In 1885 a receiving vault was built. In 1887 the ground rent of \$7,000 was entirely paid off. In 1888 a parish building fund of \$1,000 was collected. In 1889 a new church fund of \$4,000 was in hand. This substantial stone church was begun in October, 1889, and opened in July, 1890, and, including the organ, cost \$22,834.21. The rectory fund was begun in 1892, when the church was consecrated. In 1895 a brick addition was made to the parish house, costing \$3,000. In 1896 the Henry Budd Memorial Fund for the Poor was pre-

sented on Easter day. On the twenty-fifth anniversary of Mr. Goodfellow's incumbency a commodious rectory was purchased, in 1897, costing \$5,000, and a purse of \$500 presented for the purpose of defraying the expenses of a European trip for Mr. and Mrs.



CHURCH OF THE GOOD SHEPHERD, KENSINGTON, PHILADELPHIA.

Goodfellow. Whilst abroad, the walls of the church were frescoed. In 1899 an endowment fund was begun. In 1900 the church was tiled as a thank offering by Mr. and Mrs. Isaac Schlichtner, and the rectory mortgage was liquidated. When it is borne in mind that this is a parish of persons of moderate means and that the rector was instrumental in interesting many outside of the parish, this is a remarkable record.

SOMEONE has persisted in publishing in the Philadelphia papers notices of fictitious funerals which were to be held at St. Mark's Church. Since last June these notices have appeared four times. The motive is not apparent. The rector, the Rev. A. G. Mortimer, D.D., says "People do not come to the church in response to the notices."

ST. JAMES' CHURCH (the Rev. William C. Richardson, rector) is still further beautified by the oaken cases and the gilded pipes on either side of the chancel high above the Caen stone which forms the reredos, which have already been placed preparatory to the introduction of a magnificent organ. Because of the building of the organ, the Lenten services are held in the guild house.

ON SUNDAY, March 6th, the Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia, passed his fifth anniversary. During these years a well-attended Sunday night service has been carried on without interruption, in summer as well as during the cooler weather; and this fact, together with the dignified rendering of the service, has made it the most popular night service in Philadelphia.

AT ST. TIMOTHY'S CHAPEL (lately affiliated with St. James' parish) it is hoped soon to have a Settlement House. The chapel is a thickly populated portion of Philadelphia and will soon be under the cure of the Rev. Frederick B. Keable, of Christ Church,

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Jordan, N. Y., who has been appointed vicar, and will live in the Settlement House.

THE REV. FR. SARGENT, O.H.C., began a week's mission at St. John's Church, Norristown (the Rev. Harvey S. Fisher, rector), on the Fourth Sunday in Lent.

A WEEK of mission preaching, conducted by Father Mayo, O.H.C., at St. Michael and All Angels' Chapel, Philadelphia, began on Saturday, March 12th, and continues each night until Saturday, March 19th.

THE REV. EDGAR COPE, rector of the Church of St. Simeon, Philadelphia, after spending two weeks at Atlantic City, has recovered from an attack of grippe and returned to his parish duties.

THE DEATH of the Rev. Elias Weil at his home in Germantown is announced. Mr. Weil was canonically connected with the Diocese of Delaware, but had been resident in Germantown for some years. He was graduated at Nashotah in 1863, in which year he was ordained deacon by Bishop Kemper, and was advanced to the priesthood in the year following by Bishop Alonzo Potter of Pennsylvania. His work was successively as assistant at St. Peter's Church, Germantown, 1863-65; then in the Diocese of Albany until 1870, serving several different parishes and being a short time assistant at St. Peter's, Albany. From 1870 till 1879 he was rector of Christ Church, Delaware City, Del., since which time he has lived a retired life in Germantown and has been in very poor health.

OLD ST. PAUL'S CHURCH, Philadelphia, stands between the two more ancient parishes of Christ Church and St. Peter's Church, but never seems to have had the associations which linger about the two churches where Washington and other patriots worshipped. Then again the architecture is in no wise striking, being severely plain. In 1758-59 the Rev. Dr. Robert Jenney, rector of Christ Church, required an assistant, and the Rev. William McClenachan, who had been sent out as a missionary by the S. P. G., was elected. The Bishop of London refused to license him upon the ground that he had been appointed to take charge of a church in Virginia, and he requested Christ Church

and in a few days one thousand sittings had been taken. The Rev. Mr. McClenachan resigned in 1765. St. Paul's is now in charge of the City Mission, and the illustration represents a congregation of business people leaving the building after a noonday service under the auspices of the Brotherhood of St. Andrew.

THROUGH the generosity of Henry E. Kelley, a water motor for the organ has been placed in the Church of the Evangelists (the Rev. Charles W. Robinson, rector). During Lent consecutively on Sunday mornings and afternoons, Gounod's "Redemption" is being sung. This charming little church with its many rare memorials and works of art is open daily from sunrise to sunset for private devotions.

EMMANUEL CHURCH, Kensington (the Rev. Edward G. Knight, priest in charge), is about to make extensive improvements both on the exterior and interior of the building. This parish was admitted in union with the Diocese in 1837 and the chancel arrangement is very much like old St. Paul's, with its high pulpit in the rear of the Holy Table, and a staircase from the basement back of the pulpit. Since the appointment of the present incumbent the parish has been improving in every way. On Easter day a vested choir of male and female choristers will sing for the first time, and immediately after Easter the entire fabric will be renovated. The various classes of the Sunday School are busy in collecting funds for a new altar and reredos, lectern, pulpit, and choir stalls.

THE REV. C. THACHER PFEIFFER, rector of the House of Prayer, Branchtown, Philadelphia, passed the first anniversary as priest of the parish on the First Sunday in March. Accepting at a time when parochial matters were in a deplorable condition, he has from the first had a mid-day celebration of the Holy Eucharist each Sunday and has been greatly blessed in his work. The entire fabric has been put in excellent shape, new windows given as memorials, a gift of the large wooden altar is received from St. Luke's, Germantown, and a complete heating plant has been installed during the year.

THIN DIET

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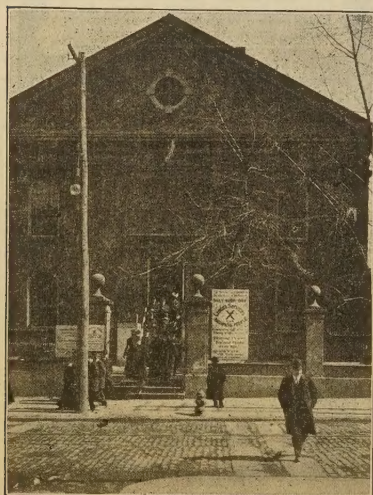
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OLD ST. PAUL'S CHURCH, PHILADELPHIA.

to give him no encouragement. Some of the members attached themselves to Mr. McClenachan. He preached for a time in the State House in Philadelphia, and his friends and followers decided to build a church, and St. Paul's Church was built in its present location (third below Walnut Streets), being completed and opened for the first service on Sunday, December 20, 1761. The building was the largest in the province,



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DURING the progress of a basket ball game at Cooper Hall, Twenty-second and Christian Streets, Philadelphia, on Friday night, March 11, a stand gave way and four persons were badly injured and many narrowly escaped. This hall is the battalion building of the Church of the Holy Apostles, Philadelphia. The basket ball game between the parish team and a visiting team became exciting, and the stand on which the friends of the visiting team sat began to sway as the boys became interested and demonstrative. They were warned, but paid no attention, and at last the stand gave way and sank slowly to the floor. Fortunately no one was seriously injured. Through the coolness and promptness of special officers, the spectators were calmed before the excitement developed into a panic.

THE REV. W. HERBERT BURK, rector of All Saints' Church, Norristown, has delivered in his own parish and elsewhere, during Lent, an illustrated lecture on "Choosing a Church." One of the most interesting features of the lecture was the comparison between the different religious bodies which have separated from the English Church. The points of agreement and disagreement were aptly illustrated by charts. He also made known that "the influence of the Episcopal Church was much greater than its numbers would lead one to expect."

NEVER during the history of the Philadelphia Local Assembly has the Brotherhood of St. Andrew been used to such an extent as this Lent, for addressing congregations. All the officers and such of the members as are able to, have been frequently called upon at the Church of the Holy Apostles, at St. James', Hestonville, at St. Martin's, Oak Lane, and at St. Simeon's Church, addresses have been made by laymen.

THE MEMORIAL PULPIT recently dedicated in St. Timothy's Church, Roxboro (the Rev. Robert Evans Dennison, rector), was the combined gift of more than thirty persons in memory of the blessed dead, and cost \$480. The architects, Messrs. Hewitt, of Philadelphia, gave their services in making the design and in superintending the erection.

THE PHILADELPHIA DIVINITY SCHOOL.

The fifth special missionary service under the auspices of the Missionary Chapter of the School was held in Trinity Church, Southwark (the Rev. Walter Lowrie), on the evening of the Third Sunday in Lent. The rector and Mr. George Wharton Pepper spoke. On the Fourth Sunday in Lent the sixth special missionary service was held in St. James' Church (the Rev. William C. Richardson, rector). The rector and the Rev. Jesse Y. Burk, D.D., preached.

On the 9th and 10th insts., the Rev. William J. D. Thomas, diocesan missionary of Washington, D. C., visited the school and was the guest of the missionary chapter. His mission was to present the needs of his Diocese for young men, explaining that as a direct result of the Civil War, many families had become extinct, this being markedly true among the clergy; and that consequently several historic parishes were without a rector. He acknowledged the romance of new and distant fields was lacking in this particular work, but called attention to the greater facility required to revive a dormant one.

The Rt. Rev. Ethelbert Talbot, D.D., Bishop of Central Pennsylvania, addressed the students in the chapel on the afternoon of the 10th inst. He said that love for men is one of the keynotes for success in the ministry.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Woman's Auxiliary—Provision for Nurses.

THE MARCH meeting of the Missions Study Class of the diocesan branch of the

Woman's Auxiliary was held on Thursday, the 10th, at Trinity parish house, Pittsburgh. Papers were read on Porto Rico, by Miss Cuddy of the Saint Mary Memorial, and by Mrs. Martin of St. Andrew's Church. The closing meeting of the class will take place on the second Thursday in May, when the subject for consideration will be The Colored Work, and papers have been promised by Mrs. D. G. Stewart, of Calvary Church, Pittsburgh, and Mrs. C. A. Bragdon of Homestead.

UNDER the auspices of the Pittsburgh branch of the Guild of St. Barnabas for Nurses, a meeting of nurses and other interested persons was held in Dispensary Hall, on Friday afternoon, March 11th, the object of the meeting being to take steps for the care of members of the nurses' profession who while in the discharge of their duty may contract contagious diseases. About seventy-five nurses were present, representing the majority of the hospitals in Pittsburgh and Allegheny. Professor John A. Brashear of the Western University was chosen chairman of the meeting, and short addresses were made by the Bishop, the Rev. Dr. T. N. Boyle, and the Rev. E. M. Paddock, chaplain of the Pittsburgh branch of the guild. Dr. Bradford Booth, city physician, had been expected to be present, but was unavoidably detained, and the Rev. Mr. Paddock said for him that wards would be provided for the use of such nurses in the Municipal Hospital, at a fixed rate for a room per day. After the expression of opinion on the part of nurses representing various hospitals, a committee was appointed to confer with the city physician and other city officials, with a view to making the most favorable arrangement possible. The committee consists of the Rev. Dr. Maitland Alexander, chairman, and fourteen other

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"And that is not all! My blood and my stomach are so much better I am confident my trouble came from too much rich food and an overstrain of the nerves, but my nerves are much better, my mind is clearer and I don't forget things like I did. It must be the food, for I stopped taking medicine years ago for the paralysis.

"Of course, I have the sympathy and prayers of many Christians, but it is wonderful what good, pure food will do for one out of health, and why would it not be as good to keep one's health up? I have heard lots of others praise Grape-Nuts, but I for one cannot praise it enough." Name given by Postum Co., Battle Creek, Mich.

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members, a representative for each of the hospitals in Pittsburgh, Allegheny, and vicinity, and one to represent the graduates of training schools in other cities, who are now practising in this neighborhood. Miss Duncan, who is in charge of the Nurses' Directory of the city, was made secretary of the meeting and also of the committee. The committee will meet at the call of the chairman, and after their interview with the city officials, a meeting of the nurses will be called and the organization of the association will be perfected.

QUINCY.

M. E. FAWCETT, Ph.D., Bishop.

Death of Mrs. J. R. Copelin—Mission at Galesburg.

MRS. J. R. COPELIN, a life-long member of the parish at Mendon, died February 19th, in her 56th year—a loss to Zion Church which seems irreparable. Dean Moore of Quincy officiated at her burial on the 22nd. A very large congregation attested the respect and affection in which this good woman was held in the community. By the terms of her will, her old homestead has been left to be used as a rectory for the parish. The balance of the estate, after deducting one-third for the husband, and a few legacies to relatives, has been devised to the Bishop in trust for the Diocese, which will probably receive about \$5,000. This disposition receives the cordial approval of the husband, who is also a devoted Churchman.

A MISSION was conducted at the Swedish church of St. John's, Galesburg, during the first week in March, the missionary being the Rev. Hermon Lindsog of Chicago. It began on Monday night, February 29th, and ended on Friday night, the 4th inst. Interest was maintained steadily throughout the week, and large and attentive congregations were invariably present.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Gifts at Marion—Patriotic Service—Aiken.

THE CHILDREN of the Sunday School of the Advent, Marion (Rev. A. S. Thomas, rector), have presented to the church a handsome solid brass altar book-rest. It is a memorial to the late Mrs. Martha S. Harlee, wife of Gen. Harlee, who was one of the pioneers of the Church in Marion, and through whose efforts, chiefly, the present edifice was erected.

ON THE EVENING of the Second Sunday in Lent, the annual service for the Sons of the Revolution was held in Grace Church, Charleston, the rector, the Rev. William Way, preaching the sermon. The members of the Rebecca Motte chapter of the D. A. R.; the Colonial Dames; the Cincinnati Society; and the South Carolina Historical Society were also present by invitation.

THE REV. T. W. CLIFT, who had resigned the rectorship of St. Thaddeus' Church, Aiken, on account of desiring to return to his old home in Newfoundland, has asked the Bishop of Newfoundland for permission to reconsider his acceptance of work under him, so that he may remain at Aiken.

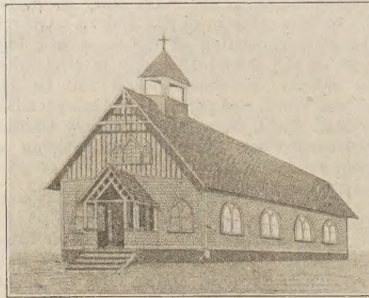
TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Cornerstone at Memphis—Notes.

THE CORNER-STONE of the new St. Alban's chapel, South Memphis, a mission of St. Mary's Cathedral, and started under the direction of Dean Morris, was laid by Bishop Gailor on Saturday, March 5th, in the presence of the congregation and friends, with several of the clergy present. Funds are in

hand to complete the work, a lot having been given by the South Memphis Land Company.



ST. ALBAN'S CHAPEL, SOUTH MEMPHIS.

Mr. Frank Baum, who has so actively furthered the work, is the superintendent of the Sunday School, and lay reader.

AT NASHVILLE the Christ Church chapter of the Daughters of the King are having a six weeks' series of missionary meetings, and they were recently addressed by the Bishop. The Woman's Auxiliary of the city are also holding like weekly meetings and on the Feast of the Annunciation a Quiet Day will be held in Christ Church, conducted by the Bishop.

AT COLUMBIA, the Rev. James C. Quinn, D.D., is giving, by request, a course of lectures on Bible Study to the Baptist Ministers' Association of Columbia, ten preachers attending.

BISHOP GAILOR has given notice that the annual diocesan Convention will be held in Christ Church, Nashville, instead of at St. Ann's Church, as previously appointed, on account of the vacancy in St. Ann's rectorate.

IN KNOXVILLE the Episcopal Club of the University of Tennessee has been reorganized with a new corps of officers and is showing an encouraging progress. Mr. Thomas Brabson is president, Mr. Flood, treasurer, and Miss Harriet Greeve, secretary. The meetings are held at private houses, and the students have an increased interest and enthusiasm. It has become a forcible factor in University life and a strong means of bringing the students in touch with each other and the clergy. The Girls' Friendly Society of St. John's Church serves suppers on Thursdays in order that the members may attend service. The classes in French, stenography, and raffia basket work have been well attended, and during Lent a series of informal talks are given.

[For other Dioceses and Canadian items, see Page 686.]

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